RIG-VEDA

VOL. I

RIG-VEDA-SANHITA

A Collection of Ancient Hindu Hymns

OF THE

RIG-VEDA.

The Oldest Authority for the Religious and Social Institutions of the Hindus.

Translated from the original Sanskrit.

VOL. I

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PREFATORY NOTE.

THE present edition of the *Rig-Veda* translation is merely a reprint of the first edition printed in 1850 and thereafter. The translation of the late Prof. Horace Heyman Wilson was the first English translation of the *Rig-Veda.* It has specialities of its own and these will keep its value for a long time. First of all, it follows the interpretation of *Sayana,* the renowned Indian Vedic Scholar, and as such, places his interpretation, based upon Indian tradition, before the general English reader. Some fastidious persons may regard this to be a defect, but I for one hold quite the opposite view. Scholars may give their interpretations to the Vedic verses, and so also the translators. But in the case of such an ancient work as the *Rig-Veda,* the best way for a translator is to follow *Sayana* and to give his own interpretations, wherever they are different, in the notes. So Wilson has done. Secondly, it is a prose translation, not a metrical one, and as such keeps accuracy. Thirdly, Wilson has spared no pains to make his notes as exhaustive as possible. So, for the general reader, Wilson's translation appeared to me to be the best and I decided to issue a reprint edition of the same.

Some remarks of Wilson in the introduction and the notes may appear to be out of date to present-day

scholars, but that does not lessen the value of the translation for the general reader. Scholars are now writing books on the *Vedas* and those who are interested in a closer study can have recourse to them. As a reference book Wilson's work will retain its importance for a long time to come.

I must add a few words about the slight changes I have made. I have followed the system of dividing the *Rig-Veda* into *Mandalas, Anuvakas* and *Suktas*, as that system is now generally adopted and so facilitates reference. The serial numbers of the *Suktas* are also given at the end and these too will facilitate reference. The diacritical marks I could not make use of. However, I have given, at the end of the book, an Index of Names both in Sanskrit and English characters to serve as a guide to pronunciation. The first edition contained references to pages in the same edition; these of course I had to change and I have changed them into references to *Mandala, Anuvaka* and *Sukta*. I have given the translation first and the notes at the end instead of giving both together. This is done for the sake of convenience of printing. The references to *Vishnu Purana* in the Notes are kept as they were. They are to the first edition of that work by Wilson.

I cannot conclude without thanking Mr. Dayaram C. Advani who kindly allowed me the use of his books.

POONA, H. R. BHAGAVAT.

4th August 1925.

INTRODUCTION.

WHEN the liberal patronage of the Court of Directors of the East-India Company enabled Dr. Max Müller to undertake his invaluable edition of the *Rig-Veda*, a wish was expressed that its appearance should be accompanied or followed, with all convenient despatch, by an English translation. As I had long contemplated such a work, and had made some progress in its execution, even before leaving India, I readily undertook to complete my labours and publish the translation.

It might else have been thought scarcely necessary to repeat a translation of the first *Ashtaka*, Ogdoad, or Eighth book of the *Rig-Veda*, as that had been already more than once accomplished, partly in English by the Rev. Mr. Stevenson and Dr. Roer, and fully in Latin by the late Dr. Rosen: a translation in French, also, by M. Langlois, extending through four *Ashtakas*, or half the *Veda*, has been recently published at Paris; but I was not aware, when I engaged to publish an English translation, that such a work had been commenced. At the same time, these translations do not seem to preclude entirely the usefulness of an English version: the earliest publication, the work of the Rev. Mr. Stevenson, extends only to the three first hymns of the third lecture, or section, out of the eight, which the first book, or *Ashtaka*, consists

of; Dr. Roer's translation is equally limited, stopping with two sections, or thirty-two hymns. Both translations were printed in India, and are procurable, with some difficulty, in this country. Dr. Rosen's translation of the first book is complete as to the text, but his premature death interrupted his annotations. Although executed with profound scholarship and scrupulous exactitude, and every way deserving of reliance as an authentic representative of the original, the Sanskrit is converted into Latin with such literal fidelity that the work scarcely admits of consecutive perusal, and is most of value as a reference; the translation is, in fact, subordinate to an edition of the text which it accompanies on the same page, and the work is designed less for general readers than for Sanskrit scholars and students of the *Veda*. The principle followed by M. Langlois is the converse of that adopted by Dr. Rosen, and he has avowedly sought to give to the vague and mysterious passages of the original, a clear, simple, and intelligible interpretation. In this it may be admitted that he has admirably succeeded; but it may be sometimes thought that he has not been sufficiently cautious in his rendering of the text, and that he has diverged from its phraseology, especially as interpreted by the native Scholiast, more widely than is advisable. The real value of the original lies not so much in its merits as a literary composition, as in the illustration which it supplies of the most ancient Hindu system of religious worship and social organization; and unless its language be preserved as far as may be consistent with intelligibility, erroneous impressions of the facts and

opinions of primitive Hinduism may be produced. It is also to be observed, that M. Langlois has made his translation from manuscript copies of the *Veda* and its commentary, which, whilst it has greatly enhanced the difficulty and labour of the task, and so far adds to the credit of the translator, suggests less confidence in the genuineness of the original, as the manuscripts are all more or less defective, than if the version had been made from a carefully-collated edition. The present translation possesses at least the advantage over its predecessors of an accurate text, and it will be the fault of the translator if he does not benefit by it. In converting the original into English, it has been his aim to adhere as strictly to the original Sanskrit as the necessity of being intelligible would allow.

It may be almost superfluous to apprize the reader, that the oldest, and nominally the most weighty, authorities of the Brahmans for their religion and institutions are the *Vedas*, of which works, four are usually enumerated: the *Rich*, or *Rig-Veda;* the *Yajush*, or *Yajur-Veda;* the *Saman*, or *Sama-Veda;* and the *Atharvana*, or *Atharva-Veda*. Many passages are to be found in Sanskrit writings, some in the *Vedas* themselves, which limit the number to three,* and there is no doubt that the fourth, or *Atharva-Veda*, although it borrows freely from the *Rich*, has little in common with the others in its general character or in its style; the language clearly indicates a different and later era. It may therefore be allowably regarded rather as a supplement to three, than as one of the four *Vedas*.

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* Colebrooke on the *Vedas.—Asiatic Researches*, viii, 370.

Of the other three *Vedas*, each has its peculiar characteristics, although they have much in common, and they are apparently of different dates, although not separated, perhaps, by any very protracted interval. The *Rig-Veda* consists of metrical prayers, or hymns, termed *Suktas*, addressed to different divinities, each of which is ascribed to a *Rishi*, a holy or inspired author. These hymns are put together with little attempt at methodical arrangement, although such as are dedicated to the same deity sometimes follow in a consecutive series. There is not much connection in the stanzas of which they are composed, and the same hymn is sometimes addressed to different divinities. There are, in the *Veda* itself, no directions for the use and application of the *Sutras*, no notices of the occasions on which they are to be employed, or of the ceremonies at which they are to be recited : these are pointed out by subsequent writers in *Suktas*, or precepts relating to the ritual ; and even for the reputed authors of the hymns, and for the deities in whose honour they are composed, we are for the most part indebted to independent authorities, especially to an *Anukramanika*, or index, accompanying each *Veda*. The *Yajur-Veda* differs from the *Rich*, in being more particularly a ritual, or a collection of liturgical formulæ. The prayers or invocations, when not borrowed from the *Rich*, are mostly brief and in prose, and are applicable to the consecration of the utensils and materials of ceremonial worship, as well as to the praise and worship of the gods. The *Sama-Veda* is little else than a recast of the *Rich*, being made up, with very few exceptions, of the very same hymns, broken

into parts and arranged anew, for the purpose of being chanted on different ceremonial occasions. As far, also, as the *Atharva-Veda* is to be considered as a *Veda*, it will be found to comprise many of the hymns of the *Rich*.* From the extensive manner, then, in which the hymns of the *Rig-Veda* enter into the composition of the other three, we must naturally infer its priority to them, and its greater importance to the history of the Hindu religion. In truth, it is to the *Rig-Veda* that we must have recourse principally, if not exclusively, for correct notions of the oldest and most genuine forms of the institutions, religious or civil, of the Hindus.

These remarks apply to what are termed the *Sanhitas* of the *Vedas*, the aggregate assemblage, in a single collection, of the prayers, hymns, and liturgic formulæ of which they are composed. Beside the *Sanhitas*, the designation *Veda* includes an extensive class of compositions, entitled, collectively, *Brahmana*, which all Brahmanical writers term an integral portion of the *Veda*. According to them, the *Veda* consists of two component parts, termed severally *Mantra* and *Brahmana*; † the first being the hymns and formulæ aggregated in the *Sanhita*, the second,

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* "By the followers of the *Atharvana*, the *Richas*, or stanzas of the *Rig-Veda*, are numerously included in their own *Sanhita* (or collection)."—*Sayana Acharya*, Introduction, Muller's edition, p. 2.

† As in the *Yajna paribhasha* of *Apastamba*, quoted by *Sayana*, "The name *Veda* is that of both the *Mantra* and the *Brahmana*;" and again, in the *Mimansa*, "The *Brahmana* and the *Mantra* are the two parts of the *Veda*; that part which is not *Mantra* is *Brahmana*;" this constitutes the definition of the latter.—*Introduction*, p. 4, and p. 22.

a collection of rules for the application of the *Mantras*, directions for the performance of particular rites, citations of the hymns, or detached stanzas, to be repeated on such occasions, and illustrative remarks or narratives, explanatory of the origin and object of the rite. Of the *Brahmana* portions of the *Rig-Veda*, the most interesting and important is the *Aitareya Brahmana*, in which a number of remarkable legends are detailed, highly illustrative of the condition of Brahmanism at the time at which it was composed. The *Aitareya Aranyaka*, another *Brahmana* of this *Veda*, is more mystical and speculative than practical or legendary ; of a third, the *Kaushitaki*, little is known. The *Brahmana* of the *Yajur-Veda*, the *Shatapatha*, partakes more of the character of the *Aitareya Brahmana ;* it is of considerable extent, consisting of fourteen books, and contains much curious matter. The *Brahmanas* of the *Sama* and *Atharva Vedas* are few and little known, and the supplementary portions of these two *Vedas* are more especially the metaphysical and mystical treatises termed *Upanishads*, belonging to an entirely different state of the Hindu mind from that which the text of the *Vedas* sprang from and encouraged. Connected with, and dependent upon, the *Vedas*, generally, also are the treatises on grammar, astronomy, intonation, prosody, ritual, and the meaning of obsolete words, called the *Vedangas ;* but these are not portions of the *Veda* itself, but supplementary to it, and, in the form in which we have them, are not, perhaps, altogether genuine, and, with a few exceptions, are not of much importance. Besides these works, there are the *Pratishakhyas*, or treatises on

the grammar of the *Veda*, and the *Sutras*, or aphorisms, inculcating and describing its practices, the whole constituting a body of Vaidik literature, the study of which would furnish occupation for a long and laborious life. A small part only is yet in print. None of the *Brahmanas* are published; neither are the *Sutras* or *Pratishakhyas*.* The *Upanishads* have been more fortunate in finding editors.† The texts of the *Sanhitas* of the *Veda* are in progress, as, besides the present edition of the *Rich*, an edition of the *Vajasaneyi* portion of the *Yajur-Veda* has been commenced, by Dr. Weber, at Berlin, the publication of which has been also liberally aided by the Court of Directors.

The text of the *Sanhita* of the *Sama-Veda*, and a translation by the Rev. Mr. Stevenson, were published some years since by the Oriental Translation Fund, and a more carefully elaborated edition of the same, with a translation in German, and a copious glossary and index, has been recently published by Professor Benfey, of Göttingen. In time, therefore, we shall be well supplied with the *Mantra* portion of the *Veda;* but there is yet

* Part of the first *Kanda* of the *Shatapatha Brahmana* has been printed by Dr. Weber, concurrently with his edition of the text of the *Yajur-Veda*, and it is his intention to complete it.

† Some of the shorter *Upanishads* were printed, with translations, by Rammohun Roy, and five of those of the *Yajush* have been published by M. Poley, Berlin, 1844. The *Brihadaranyaka* has been printed by the Asiatic Society of Calcutta, under the editorship of Dr. Roer, in their *Bibliotheca Indica*, and the *Chhandogya Upanishad* has been begun in the same series.

but a partial and distant prospect of our having the *Brahmana* printed, and being thus enabled, from adequate materials, to determine how far the whole may be legitimately considered as a constituent part of the *Veda*.

From a careful examination of the *Aitareya Brahmana*, with an excellent commentary by *Sayana Acharya*, it is sufficiently evident that this work, at least, is of a totally distinct description from the collection of the *Mantras* or the *Sanhita* of the *Rig-Veda*. Although, no doubt, of considerable antiquity, it is manifestly of a date long subsequent to the original *Suktas*, or hymns, from the manner in which they are quoted, not systematically, or continuously, or completely, but separately, unconnectedly, and partially, a few phrases only being given forming the beginning, not even of an entire hymn, but of an isolated stanza, occurring in any part of the hymn, or in any part of the *Sanhita;* consequently proving that the *Sanhita* must have been compiled, and widely circulated, and generally studied, before such mutilated citations could be recognized or verified by those to whom the *Brahmana* was presented. It is evident, also, that the great body of the Brahmanical ritual must have been sanctioned by established practice, before the *Brahmana* could have been compiled, as its main object is the application of the detached texts of the *Sanhita* to the performance of the principal ceremonies and sacrifices of the Brahmans, enforcing their necessity and efficacy by texts and arguments, and illustrating their origin and consequences by traditional narratives and popular legends, the invention and cur-

rency of which must have been the work of time, of a very long interval between the *Sanhita*, in which little or nothing of the kind appears, and the *Brahmana*, in which such particulars abound. Again, we find in the *Brahmana* the whole system of social organization developed, the distinction of caste fully established, and the *Brahmana*, *Kshatriya*, *Vaishya*, and *Shudra* repeatedly named by their proper appellations, and discriminated by their peculiar offices and relative stations, as in the code of *Manu*. A cursory inspection of the *Shatapatha Brahmana*, as far as published, and of some of its sections in manuscript, shows it to be of a character similar to the *Aitareya*, or it may be even, perhaps, of a later era ; and we may venture to affirm, in opposition to the consentient assertions of Brahmanical scholars and critics, that neither of these works has the slightest claim to be regarded as the counterpart and contemporary of the *Sanhita*, or as an integral part of the *Veda*, understanding, by that expression, the primitive record of the religious belief and observances, and of the archaic institutions of Hindu society.

Whilst acknowledging, with occasional exceptions, the early date of the *Brahmanas*, and accepting them as valuable illustrations of the application of the primitive hymns and texts of the *Sanhita*, we must look to the latter alone as a safe guide in our inquiries into the most ancient condition of the Hindus, and we must endeavour to convey a more precise notion of what is meant by the designation, as it is exemplified in the *Veda* which has been taken as the text of the following translation, and which, as has been

shown, may be regarded as the source and model of the other works similarly named.

According to the credible traditions of the Hindus, the *Suktas*, the prayers and hymns, now collected as a *Sanhita*, had existed in a separate and individual form long before they were assembled and arranged in the order and connection in which they are now met with. In the *Rig-Veda*, the number of *Suktas* is something above a thousand, containing rather more than ten thousand stanzas: they are arranged in two methods; one divides them amongst eight *Khandas* (portions); or *Ashtakas* (eighths); each of which is again sub-divided into eight *Adhyayas*, or lectures. The other plan classes the *Suktas* under ten *Mandalas*, or circles, sub-divided into rather more than a hundred *Anuvakas*, or sub-sections. A further sub-division of the *Suktas* into *Vargas*, or paragraphs of about five stanzas each, is common to both classifications. The hymns are of various extent: in one or two instances, a *Sukta* consists of a single stanza; in some, of a number of stanzas; but the average number, as follows from the above totals of one thousand hymns and ten thousand stanzas, is, of course, about ten. The hymns are composed in a great variety of metres, several of which are peculiar to the *Vedas*, and the variety and richness of which evince an extraordinary cultivation of rhythmical contrivance. In general, a hymn is addressed to a single deity, but sometimes to two, and occasionally the verses are distributed among a greater number. The divinities are various, but the far larger number of the hymns in this first book of the *Rich*, and, as far as has been yet ascertained, in the

other books also, are dedicated to AGNI and INDRA, the deities, or personifications, of *Fire* and the *Firmament*. Of the one hundred and twenty-one hymns contained in the first *Ashtaka*, for instance, thirty-seven are addressed to AGNI alone, or associated with others, and forty-five to INDRA; of the rest, twelve are addressed to the MARUTS, or Winds, the friends and followers of INDRA, and eleven to the ASHWINS, the sons of the Sun; four to the personified dawn, four to the VISHWADEVAS, or collective deities, and the rest to inferior divinities,—an appropriation which unequivocally shows the elemental character of the religion. In subsequent portions of the *Veda*, a few hymns occur which seem to be of a poetical, or fanciful, rather than of a religious tendency, as one, in which there is a description of the revival of the frogs on the setting in of the rainy season, and another, in which a gamester complains of his ill success; but we shall better appreciate the character of such seeming exceptions when we come to them. Each *Sukta* has for its reputed author a *Rishi*, or inspired teacher, by whom, in Brahmanical phraseology, it has been originally *seen*, that is, to whom it was revealed; the *Vedas* being, according to later mythological fictions, the uncreated dictation of *Brahma*. For the names of the *Rishis*, except when incidentally mentioned in the hymn, we are indebted, as above remarked, to an index of the contents of the *Veda*, which also specifies the metre and the number of stanzas of each hymn, and the deity worshipped; it is an old book, and of high authority, but inasmuch as it is of later composition than the text, it may not always be regarded as of unquestionable correctness. Most of the

Rishis are familiar to the legends of the *Puranas*, as *Gotama*, *Kanwa*, *Bharadwaja*, *Vasishtha*, *Vishwamitra*, and others. To some of these, a number of hymns are attributed ; to others of less note, and perhaps only of imaginary existence, one or two only are ascribed. The arrangement of the *Suktas* by *Ashtakas* does not seem to depend upon any fixed principle : of that by *Mandalas*, six out of the ten "circles" comprise hymns by the same individual, or by members of the same family ; thus the hymns of the second *Mandala* are ascribed to GHRITSAMADA, the son of SHUNAHOTRA, of the family of ANGIRAS ; those of the third, to VISHWAMITRA and his sons, or kinsmen ; of the fourth, to VAMADEVA ; of the fifth, to ATRI and his sons, who are of rather equivocal nomenclature ; of the sixth, to BHARADWAJA ; and of the seventh, to VASISHTHA and his descendants. The *Rishis* of the first and the three last *Mandalas* are more miscellaneous ; the hymns of the ninth Circle are all addressed to SOMA, the Moon-plant, or its deified impersonation. This arrangement has been considered as the older and more original of the two ; the distribution into *Ashtakas* being intended for the convenience of instruction, forming, through their sub-divisions *Adhyayas* and *Vargas*, so many lectures, or lessons, to be learned by the scholar. The inference is not improbable, but we are scarcely yet qualified to come to any positive conclusion. The more usual division of the manuscripts is that into *Ashtakas*, and in neither case is the principle of classification so unequivocally manifested as to suggest reasonable grounds for a departure from the established practice.

The absence of any obvious dependency of the *Suktas* upon one another is sufficiently indicative of their separate and unsystematic origin. That they are the compositions of the patriarchal sages to whom they are ascribed, is sometimes apparent, from allusions which they make to the name of the author or of his family; but these indications are of unfrequent recurrence, and we must trust in general to tradition, as preserved by the *Anukramanika*, for the accuracy of the appropriation. Their being addressed to the same divinity is a less equivocal test of community, and they probably were composed in many instances by the heads of families, or of schools following a similar form of worship, and adoring in preference particular deifications. Besides the internal evidence afforded by difference of style, the hymns not unfrequently avow a difference of date; and we find some ascribed to *ancient Rishis*, while others admit their being of *new* or *newest* composition. The great variety of metres employed shows also a progressive development of the powers of the language, which could have been the effect only of long and diligent cultivation. There can be little doubt, therefore, that they range through a considerable interval, although, as far as respects their general purport, they belong to the same condition of belief, and to a period during which no change of any importance took place in the national creed. The same divinities are worshipped in a similar strain, and, with one or two doubtful exceptions, which are possibly interpolations, or which may admit of explanation, offer nothing that is contradictory or incongruous. This is the more remarkable, as there can be

little doubt that the hymns were taught originally orally, and that the knowledge of them was perpetuated by the same mode of tuition. This is sufficiently apparent from their construction: they abound with elliptical phrases; with general epithets, of which the application is far from obvious until explained; with brief comparisons, which cannot be appreciated without such additional details as a living teacher might be expected to supply; and with all those blanks and deficiencies which render the written text of the *Vedas* still unintelligible in many passages without the assistance of the Scholiast, and which he is alone enabled to fill up by the greater or less fidelity with which the traditional explanations of the first *viva voce* interpreters, or, perhaps, of the authors of the hymns themselves, have come down to his time. The explanation of a living teacher, or of a commentator, must have been indispensable to a right understanding of the meaning of the *Suktas*, in many passages, from the moment of their first communication; and the probability is in favour of an oral instructor, as most in harmony with the unconnected and unsystematic currency of the hymns; with the restricted use of writing, even if the art were known in those early times (a subject of considerable doubt), and with the character of Sanskrit teaching, even in the present day, in which the study of books is subordinate to the personal and traditional expositions of the teacher, handed down to him through an indefinite series of preceding instructors.

At last, however, there arrived a period when the antiquity of the hymns, the obscurity of their style, the

peculiarities of the language, and the number to which they had multiplied, with the corresponding difficulties of recollecting and teaching them, and possibly also the perception that some venerable authority, on which their growing claims to superior sanctity might be based, was wanting, suggested to the progressive advancement of the literature of the Brahmanas, the expediency of rescuing the dispersed and obsolete *Suktas* from the risk of oblivion, and moulding them into some consistent and permanent shape. The accomplishment of this object is traditionally ascribed to the son of PARASHARA RISHI, KRISHNA DWAIPAYANA, thence surnamed VYASA, *the Arranger*, a person of rather questionable chronology and existence, who is supposed to have flourished at the time of the great war between the rival families of KURU and PANDU, to the latter of which he was attached. The account that is usually given of his proceedings shows that his especial province was that of superintendence, possibly under the patronage of the *Raja* YUDHISHTHIRA, after his triumph over the KURUS, and that various other learned persons, already familiar with the hymns of the respective *Vedas*, were employed to prepare each several *Sanhita*, or collection; thus PAILA was appointed to collect the *Suktas* of the *Rich*, VAISHAMPAYANA the texts of the *Yajush*, JAIMINI the hymns of the *Saman*, and SUMANTU those of the *Atharvana*. Each of these became the teacher of his own collection, and had a succession of disciples, by whom the original collection was repeatedly sub-divided and re-arranged, until the *Sanhitas* of the *Rig-Veda* amounted to sixteen or twenty; those of the *Yajur-Veda*, distinguished

as twofold, termed the Black and the White *Yajush*, amounted to forty-two, and those of the *Sama-Veda* to twenty-four. There were also various *Sanhitas* of the *Atharva-Veda*, and besides these, there were numerous *Shakhas*, or branches, of each *Sanhita*, studied in as many separate schools.* The precise nature of these distinctions is not very satisfactorily known at present, as they have almost wholly disappeared, but they consisted apparently of varieties of form, not of substance, containing the same hymns and formulæ arranged in a different order, according to the conceptions of the teacher respecting their historical succession or liturgical value, or according to differences in the mode of their recitation, some being recited audibly, some repeated inaudibly, and some being chanted or sung. Various readings also seem to have been followed by different schools, although not to such an extent as materially to affect the identity between the original and its descendant. Of the *Sanhitas* of the *Rig-Veda*, the only one now in use is that ascribed to a teacher named VEDAMITRA, or SHAKALYA. Whether the authorities which profess to detail the multiplicity of these compilations be entitled to entire confidence, may be matter of question, but the traditions are concurrent and consistent, and there can be little doubt that there was a time at which the collection, and classification, and study of the religious poems, which even then bore the stamp of antiquity, did form an important and popular branch of the literature of the Brahmanas, and must have been

* Colebrooke on the *Vedas.*—*Asiatic Researches*, vol. iii, p. 373. *Vishnu Purana*, book iii, chap. iv, p. 275.

pursued, with extraordinary diligence, zeal, and ability, through a protracted interval, anterior to the rise of philosophical speculation, mythological fable, poetical legends, and traditional history.*

The interest evinced in the collection and preservation of their ancient hymns and formulæ is the more remarkable from their having, as far as we can yet judge, afforded little countenance to the religious and social institutions, which no doubt were fully matured at the date of their compilation. It is yet, perhaps, scarcely safe to hazard any positive assertion respecting the system of religious belief and practice taught in the *Rig-Veda*, or the state of society which prevailed when its hymns were composed, and it were still more indiscreet to risk a negative, and deny its sanctioning the leading features of the Brahmanical institutes, until we shall have examined it throughout, and ascertained beyond dispute that no such sanction is to be found in it. In offering any opinion on these points, therefore, it must be understood that they are derived solely from what is actually before us,—the *First book* of the *Rig-Veda*, now translated,—and that they are subject to confirmation or to contradiction, according to the further evidence that may be produced.

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* The foundation of the *Vedanta* philosophy, and the compilation of the *Itihasas* and *Puranas*, are also ascribed to *Vyasa*. It would be out of place to enter into any examination of the question here, beyond the remark, that there seems to be little satisfactory evidence for the tradition, several of the *Puranas* being, in fact; ascribed to other persons. The tradition may have originated in the impulse given to the general cultivation of Sanskrit literature by the school, or schools, of *Vaidik* criticism.

It is true that we have a somewhat wider field for speculation in the other three books, translated by M. Langlois, and in detached portions from other books, which have been translated and published by other Sanskrit scholars, especially by Mr. Colebrooke, Professor Burnouf, and Dr. Roth; the latter, however, from their partial and isolated state, are necessarily imperfect authorities; and, of the former, it may be observed, that they do not seem to offer anything materially at variance with the tenor of the first *Ashtaka*. It will be sufficient, therefore, for the present to confine ourselves to the evidence at hand, and deduce from it a few of the most important conclusions to which it appears to lead, regarding the religious and mythological belief of the people of India, whose sentiments and notions the *Suktas* enunciate, and the circumstances of their social condition, to which it occasionally, though briefly, adverts.

The worship which the *Suktas* describe comprehends offerings, prayer, and praise; the former are chiefly oblations and libations,—clarified butter poured on fire, and the expressed and fermented juice of the *Soma* plant, presented in ladles to the deities invoked, in what manner, does not exactly appear, although it seems to have been sometimes sprinkled on the fire, sometimes on the ground, or rather on the *Kusha*, or sacred grass, strewed on the floor, and in all cases the residue was drunk by the assistants. The ceremony takes place in the dwelling of the worshipper, in a chamber appropriated to the purpose and probably to the maintenance of a perpetual fire, although the frequent allusions to the occasional kindling of

the sacred flame are rather at variance with this practice.* There is no mention of any temple, or any reference to a public place of worship, and it is clear that the worship was entirely domestic. The worshipper, or *Yajamana*, does not appear to have taken of necessity any part personally in the ceremony, and there is a goodly array of officiating priests,—in some instances seven, in some sixteen,—by whom the different ceremonial rites are performed, and by whom the *Mantras*, or prayers or hymns, are recited. That animal victims were offered on particular occasions, may be inferred from brief and obscure allusions in the hymns of the first book,† and it is inferrible from some passages, that human sacrifices were not unknown, although infrequent, and sometimes typical; but these are the exceptions, and the habitual offerings may be regarded as consisting of clarified butter and the juice of the *Soma* plant.

The *Sukta* almost invariably combines the attributes of prayer and praise; the power, the vastness, the generosity, the goodness, and even the personal beauty of the deity addressed, are described in highly laudatory strains, and his past bounties or exploits rehearsed and glorified; in requital of which commendations, and of the libations or oblations which he is solicited to accept, and in approval of the rite in his honour, at which his presence is invoked,

* It is said in one place, however, that men preserved fire *constantly kindled* in their dwellings (I. 12. 9. 4).

† In the second *Ashtaka*, we have two hymns on the occasion of the *Ashwamedha*, a sacrifice of a horse. (See Translation of M. Langlois, Lecture III, Hymns v, VI.)

he is implored to bestow blessings on the person who has instituted the ceremony, and sometimes, but not so commonly, also on the author or reciter of the prayer. The blessings prayed for are, for the most part, of a temporal and personal description,—wealth, food, life, posterity, cattle, cows, and horses; protection against enemies, victory over them, and sometimes their destruction, particularly when they are represented as inimical to the celebration of religious rites, or, in other words, people not professing the same religious faith.* There are a few indications of a hope of immortality and of future happiness, but they are neither frequent nor, in general, distinctly announced, although the immortality of the gods is recognized, and the possibility of its attainment by human beings exemplified in the case of the demigods termed *Ribhus*, elevated, for their piety, to the rank of divinities. Protection against evil spirits (*Rakshasas*) is also requested, and in one or two passages *Yama* and his office as ruler of the dead are obscurely alluded to. There is little demand for moral benefactions, although in some few instances hatred of untruth and abhorrence of sin are expressed, a hope is uttered that the latter may be repented of or expiated, and the gods are in one hymn solicited to extricate the worshipper from sin of every kind. The main objects of the prayers, however, are benefits of a more worldly and physical character: the tone in which these are requested indicates a quiet confidence in their being granted, as a return for the benefits which the gods

* Note on I. 10. 1. 8.

are supposed to derive from the offerings made to them, in gratifying their bodily wants, and from the praises which impart to them enhanced energy and augmented power; there is nothing, however, which denotes any particular potency in the prayer or hymn, so as to compel the gods to comply with the desires of the worshipper; nothing of that enforced necessity, which makes so conspicuous and characteristic a figure in the Hindu mythology of a later date, by which the performance of austerities for a continued period constrains the gods to grant the desired boon, although fraught with peril and even destruction to themselves.

The next question is, who are the gods to whom the praises and prayers are addressed? and here we find also a striking difference between the mythology of the *Rig-Veda* and that of the heroic poems and *Puranas*. The divinities worshipped are not unknown to later systems, but they there perform very subordinate parts, whilst those deities who are the great gods—the *Dii majores*—of the subsequent period, are either wholly unnamed in the *Veda*, or are noticed in an inferior and different capacity. The names of SHIVA, of MAHADEVA, of DURGA, of KALI, of RAMA, of KRISHNA, never occur, as far as we are yet aware: we have a RUDRA, who, in after-times, is identified with SHIVA, but who, even in the *Puranas*, is of very doubtful origin and identification, whilst in the *Veda* he is described as the father of the winds, and is evidently a form of either AGNI or INDRA; the epithet KAPARDIN, which is applied to him, appears, indeed, to have some relation to a characteristic attribute of SHIVA,—the

wearing of his hair in a peculiar braid; but the term has probably in the *Veda* a different signification—one now forgotten,—although it may have suggested in after-time the appearance of SHIVA in such a head-dress, as identified with AGNI; for instance, KAPARDIN may intimate his head being surrounded by radiating flame, or the word may be an interpolation; at any rate, no other epithet applicable to SHIVA occurs, and there is not the slightest allusion to the form in which, for the last ten centuries at least, he seems to have been almost exclusively worshipped in India,—that of the *Linga* or *Phallus:* neither is there the slightest hint of another important feature of later Hinduism, the *Trimurti*, or Tri-une combination of BRAHMA, VISHNU, and SHIVA, as typified by the mystical syllable *Om*, although, according to high authority on the religions of antiquity, the *Trimurti* was the first element in the faith of the Hindus, and the second was the *Lingam*.*

The chief deities of the *Veda* are, as has been noticed above, AGNI and INDRA. The former comprises the element of *Fire* under three aspects: 1st, as it exists on earth, not only as culinary or religious fire, but as the heat of digestion and of life, and the vivifying principle of vegetation; 2nd, as it exists in the atmosphere, or mid-heaven, in the form of lightning; and, 3rd, as it is manifested in the heavens, as light, the sun, the dawn, and the planetary bodies. The *Sun*, it is true, is acknowledged and hymned as a divinity, the soul of all moveable and immoveable beings, and his manifestations are already known as

* Creuzer, *Religions de l' Antiquite*, book i, chap. i, p. 140.

Adityas, including several of the names preserved in the *Puranas ;* as VISHNU, MITRA, VARUNA, ARYAMAN, PUSHAN, BHAGA, and TWASHTRI, who are nothing more than the Sun diversified, as presiding over each month of the solar year. Still, however, the sun does not hold that prominent place in the *Vaidik* liturgy which he seems to have done in that of the ancient Persians, and he is chiefly venerated as the celestial representative of Fire.

If we advert more particularly to the attributes of AGNI, we find that confusion in them which might be expected from the various characters he fills. As the fire of sacrifice, he is the servant of both men and gods, conveying the invocations and the offerings of the former to the latter ; he is the *Hotri*, or priest, who summons the gods to the ceremony ; the *Purohita*, or family priest, who performs the rite on behalf of the master of the house. Personified as a divinity, he is immortal, enjoying perpetual youth, endowed with infinite power and splendour, the granter of victory, of wealth, of cattle, of food, of health, of life ; he travels in a car drawn by red horses ; he is the source and diffuser of light, the destroyer and reviver of all things. He is known under many and various appellations, and many inferior deities are considered to be merely his manifestations. The acts and attributes of other deities are not unfrequently ascribed to him (I. 12. 2) ; he may assume the form or nature of any other divinity (I. 12. 5. 3) who is invoked to a ceremonial rite. He is identified with YAMA, VARUNA, MITRA ; with the Sun, and with the eternal VEDHAS (I. 12. 8). A curious series of allusions, evidently of a remote antiquity, identifies

him with ANGIRAS, who, in the *Veda*, as well as in the *Puranas*, is a patriarch and *Rishi*, and the founder of a celebrated holy family, to members of which many of the hymns of the *Veda* are attributed. ANGIRAS is in one place (I. 1. 1. 6) used instead of the repetition of the name AGNI, and in another, AGNI is expressly called the first and chiefest ANGIRAS (I. 7. 1. 2). The meaning of this myth is apparently explained in another passage, in which it is said that the ANGIRASAS first made sure of AGNI, whence subsequent votaries preserved his fires and practised his rites (I. 12. 7. 3); which clearly intimates that this priestly family, or school, either introduced worship with fire, or extended and organized it in the various forms in which it came ultimately to be observed. The tenor of the legend, as it was afterwards expanded in the *Brahmanas* and heroic poems, equally intimates the latter, and refers the multiplication, or universality, of the occasions on which fire constituted an essential element of the worship of the Hindus, to ANGIRAS and his descendants.* Of the attributes of AGNI, in general, the meaning is sufficiently obvious; those of a physical character speak for themselves, and the allegory conveyed by others is either palpable enough, as when AGNI is said to be the son of the Wind, or springs naturally from Hindu notions, as when he is said to be both the father and the son of the gods, nourishing them like a father by the oblations he bears to them, while the act of offering those oblations is the duty of a son. The legend of his hiding in the waters, through

* See the passage of the *Mahabharata*, cited in note on I. 1. 1. 6.

fear of the enemies of the gods, although alluded to in more than one place (I. 5. 6. 23 ; I. 12. 1. 2), is not very explicitly narrated, and its more circumstantial detail is probably the work of the *Brahmanas ;* the allusions of the *Suktas* may be a figurative intimation of the latent heat existing in water, or a misapprehension of a natural phenomenon which seems to have made a great impression in later times,—the emission of flame from the surface of water either in the shape of inflammable air, or as the result of submarine volcanic action.*

The deification of INDRA is more consistent, as he has no incongruous functions to discharge: he is a personification of the phenomena of the firmament, particularly in the capacity of sending down rain. This property is metaphorically described as a conflict with the clouds, which are reluctant to part with their watery stores until assailed and penetrated by the thunderbolt of INDRA. As in all allegories, the language of fact and fiction is apt to be blended and confounded in the description of this encounter, and the cloud, personified as a demon named AHI, or VRITRA, is represented as combating INDRA with all the attributes of a personal enemy, and as suffering in the battle mutilation, wounds, and death. In the versions of the conflict found in later works, and in the heroic poems and *Puranas*, the original allegory is lost sight of altogether, and VRITRA becomes a real personage, an *Asura*, or king of *Asuras*, who wages a doubtful war with the king of the gods. This contest with the

* See the legend of AURVA, *Vishnu Purana*, p. 290, note.

clouds seems to have suggested to the authors of the *Suktas* the martial character of INDRA on other occasions, and he is especially described as the god of battles, the giver of victory to his worshippers, the destroyer of the enemies of religious rites, and the subverter of the cities of the *Asuras*. A popular myth represents him also as the discoverer and rescuer of the cows, either of the priests or of the gods, which had been stolen by an *Asura* named PANI, or VALA. Like AGNI, he is the possessor and bestower of riches, and the granter of all temporal blessings, when devoutly worshipped, and when propitiated by the *Soma* juice, which seems to be more especially appropriated to him, and which has the effect of inspiring him with animation and courage. Some of his attributes are obviously allegorical references to the locality of the firmament, as when he is said to have elevated the sun and fixed the constellations in the sky,—to be more vast than heaven and earth, and to have sundered them when originally united (I. 11. 5. 7); of another, which refers to him in the guise of a ram, no very satisfactory explanation is given, although, as remarked by M. Neve, the metamorphosis suggests some analogy between him and Jupiter Ammon. His taking part in the wars of tribes and princes, and insuring the triumph of those he befriends, belongs to the poetical part of the personification, and arises, no doubt, from that character for personal valour derived from his metaphorical defeat of VRITRA, and the real instrumentality of the electricity of the atmosphere in the descent of fertilizing showers.

The Sun, SURYA, or SAVITRI, occupies a much less

conspicuous place in Hindu worship than we should have anticipated from the visible magnificence of that luminary, and his adoration by neighbouring nations. We have, in the first book, only three *Suktas* addressed to him individually, and they convey no very strikingly expressive acknowledgment of his supremacy. Like AGNI and INDRA, he is the giver of temporal blessings to his worshippers ; he is the source of light, moving with exceeding swiftness between heaven and earth, in a chariot drawn by two white-footed horses, or, as it is sometimes said, by seven, meaning the seven days of the week. He is said to be the healer of leprosy, which may have given rise to the more modern legend of his having cured SAMBA, the son of KRISHNA, of that disease, if it be not an unauthorized graft upon the original stem. He is represented as golden-eyed and golden-handed, mere figures of speech, although a legend is devised to account for the latter.

The text of the *Veda*, in one remarkable passage in the first book, recognizes a difference of degree in the relative dignity of the gods, and even in their age, enunciating veneration to the great gods, to the lesser, to the young, and to the old (I. 6. 4. 13). Among the lesser gods, an important share of adoration is enjoyed by a group avowedly subordinate to INDRA, involving an obvious allegory,—the MARUTS, or Winds, who are naturally associated with the firmament ; we have, indeed, a god of the wind in VAYU, but little is said of him, and that chiefly in association with INDRA, with whom he is identified by Scholiasts on the *Veda ;* the MARUTS, on the

contrary, are frequently addressed as the attendants and allies of INDRA, confederated with him in the battle with VRITRA, and aiding and encouraging his exertions; they are called the sons of PRISHNI, or the earth, and also RUDRAS, or sons of RUDRA; the meaning of which affiliations is not very clear, although no doubt it is allegorical; they are also associated, on some occasions, with AGNI, an obvious metaphor, expressing the action of wind upon fire. It is also intimated that they were originally mortal, and became immortal in consequence of worshipping AGNI, which is also easy of explanation. Their share in the production of rain, and their fierce and impetuous nature, are figurative representations of physical phenomena. The Scholiast endeavours to connect the history of their origin with that narrated in the *Puranas*, but without success; and the latter, absurd as it is, seems to have no better foundation than one proposed etymology of the name,—"Do not (*ma*) weep (*rodih*)," which is merely fanciful, although it is not much worse than other explanations of the name which commentators have suggested (note on I. 14. 4. 1).

The *Adityas*, or lesser Suns, are especially the sons of ADITI, who has, in general, the character of mother of the gods, identified in this part of the *Veda* with Earth, or even with the Universe, in which case she is evidently allegorical. Little is said of the *Adityas* collectively, but some of them are individually addressed. There is no separate hymn to VISHNU, but he is mentioned as TRIVIKRAMA, or he who took three steps or paces, which Mr. Colebrooke thought might have formed the groundwork

of the *Pauranik* legend of the dwarf *Avatar*. It may have been suggestive of the fiction; but no allusion to the notion of *Avatars* occurs in the *Veda*, and there can be little doubt that the three steps here referred to are the three periods of the sun's course—his rise, culmination, and setting.* MITRA is never addressed alone; he appears amongst the VISHWADEVAS, or gods collectively, or associated with VARUNA and ARYAMAN; he is said by the Scholiast to be a divinity presiding over the day, and, in combination with VARUNA, a dispenser of water. VARUNA occupies a rather more conspicuous place in the hymns; he is said to be the divinity presiding over the night, and in that capacity, probably, the constellations are called his holy acts, and the moon, it is said, moves by his command. The title of king or monarch, *Raja* or *Samrat*, is very commonly attached to his name: with MITRA, he is called the lord of light, and he supports the light on high and makes wide the path of the sun: he grants wealth, averts evil, and protects cattle; in all which we have no trace of the station assigned to him in later mythology, of sovereign of the waters. In one rather obscure passage, however, it is said of him that, abiding in the ocean, he knows the course of ships, but he is also said, in the same stanza, to know the flight of birds and the periodical succession of the months. The notions entertained of VARUNA, beyond that of his connection with the sun, do not appear to be very precise. ARYAMAN is never named

* It is expressly so stated by *Durgacharya*, in his commentary on the *Nirukta*.—See Burnouf, Introduction to the 3rd vol. of the *Bhagavata Purana*, p. xxii.

alone, most usually with MITRA and VARUNA; we have a text identifying him with the sun, and he is said by the Scholiast to preside over twilight. PUSHAN, besides being occasionally named, has, in the first book, a hymn to himself, the main purport of which is to solicit his protection on a journey, particularly against robbers: he is said to be the divinity, or rather, perhaps, the *Aditya*, or sun, presiding over the earth. The connection of the personified dawn, or *Ushas*, or, rather, many dawns, or *Ushasas*, with the sun, forms a natural portion of solar adoration; several hymns are addressed to her, the language of which involves no mystery, but is dictated by the obvious properties of the morning, not unfrequently picturesquely and poetically described.

Demigods, who are much more frequently than any of the preceding, except the MARUTS, the objects of laudation, are the two ASHWINS, the sons of the Sun according to later mythology, but of whose origin we have no such legend in the *Veda*, as far as we have yet gone. They are said, indeed, in one place, to have the sea (*Sindhu*) for their mother; but this is explained to intimate their identity, as affirmed by some authorities, with the sun and moon, which rise, apparently, out of the ocean; they are called *Dasras*,—destroyers either of foes or of diseases, for they are the physicians of the gods; they are also called *Nasatyas*,—in whom there is no untruth. They are represented as ever young, handsome, travelling in a three-wheeled and triangular car, drawn by asses, and as mixing themselves up with a variety of human transactions, bestowing benefits upon their worshippers, enabling

them to foil or overcome their enemies, assisting them in their need, and extricating them from difficulty and danger. Their business seems to lie more on earth than in heaven, and they belong, by their exploits, more to heroic than celestial or solar mythology; they are, however, connected in various passages with the radiance of the sun, and are said to be precursors of the dawn, at which season they ought to be worshipped with libations of *Soma* juice.

The Sabeism of the Hindus, if it may be so termed, differs entirely from that of the Chaldeans, in omitting the worship of the planets; the constellations are never named as objects of veneration or worship, and although the moon appears to be occasionally intended under the name *Soma*, particularly when spoken of as scattering darkness, yet the name and the adoration are in a much less equivocal manner applied to the *Soma* plant, the acid asclepias, actual or personified. The great importance attached to the juice of this plant is a singular part of the ancient Hindu ritual; it is sufficiently prominent even in this portion of the *Rig-Veda*, but almost the whole of the *Sama-Veda* is devoted to its eulogy, and this is, no doubt, little more than a repetition of the *Soma Mandala* of the *Rich*. The only explanation of which it is susceptible is the delight, as well as astonishment, which the discovery of the exhilarating, if not inebriating, properties of the fermented juice of the plant must have excited in simple minds on first becoming acquainted with its effects. This, however, is, of course, wholly different from any

adoration of the moon or planets as celestial luminaries, in which they do not appear to have participated with the sun.

INDRA and SAVITRI thus have their respective satellites dependent upon and identifiable with their principals. AGNI does not seem to have any subordinate multiples, except in the rather anomalous deifications called APRIS, which, although including certain female divinities and insensible objects, such as the doors of the sacrificial hall, are considered to be impersonations of AGNI. BRAHMANASPATI also, as far as we can make out his character from the occasional stanzas addressed to him, seems to be identifiable with AGNI, with the additional attribute of presiding over prayer; the characteristic properties of this divinity, however, are not very distinctly developed in this portion of the *Veda*.

Of RUDRA, also, the character is equivocal; but it may be doubted if it partakes, in any remarkable degree, of that fierceness and wrath which belong to the RUDRA of a later date; he is termed, it is true, the slayer of heroes, but so is INDRA: the effects of his anger upon men and animals are deprecated; but he is also appealed to as wise and bountiful, the author of fertility and giver of happiness, and his peculiar characteristics are evidently his presiding over medicinal plants and removal of disease, attributes of a beneficent, not of a malignant and irascible deity. As above remarked, the MARUTS, or winds, are termed his sons; and this relationship would assimilate him to INDRA. There is also a class of inferior deities, termed RUDRAS, who in one passage are worshippers of AGNI,

and in another are the followers of INDRA; being the same as the MARUTS. So far, therefore, RUDRA might be identified with INDRA; but we have the name applied unequivocally to AGNI in a hymn exclusively dedicated to that divinity (I. 6. 4. 10 and the note on it). The term denotes, according to the Scholiast, the 'terrible AGNI'; but there is no warrant for this in the text, and we may be content, therefore, with the latter, to regard RUDRA as a form or denomination of fire.

Of the other divine personifications which occur in this first book, the particulars are too few to authorize any unexceptionable generalization; some of them are such as every imaginative religion creates—personifications of earth, ocean, night, and of inanimate things. Female divinities make their appearance, but they are merely named, without anything being related of them, and we have, as yet, no sufficient materials on which to construct any theory of their attributes and character. The only exception is that of ILA, who is called the daughter of MANU, and his instructress in the performance of sacrifice; but what is meant by this requires further elucidation. The VISHWADEVAS, or universal gods, do not appear in this part of the *Veda* as the particular class which is referred to by MANU and in the *Puranas*, but merely as the aggregation of the divinities elsewhere separately named, or INDRA, AGNI, MITRA, VARUNA, and the rest.

We thus find that most, if not all, the deities to whom the hymns of the *Rich*, as far as those of the first *Ashtaka*, extend, are resolvable into three,—AGNI, or fire; INDRA,

or the firmament; and the Sun; or, indeed, as the sun is only a manifestation of fire, we might resolve all the forms into two,—AGNI and INDRA. We may, however, consent to take the assertion of *Yaska*, that there are in the *Veda* "three gods: AGNI on the earth, VAYU or INDRA in the sky, and SURYA in heaven; of each of whom there are many appellations expressive of his greatness, and of the variety of his functions." There is nothing, however, confining our negation to the present portion of the *Rich*, to warrant the other assertion of *Yaska*, that "all the gods are but parts of one *atma*, or soul, subservient to the diversification of his praises through the immensity and variety of his attributes."* The *Anukramanika* goes further, and affirms that there is but *one deity*, the *Great Soul* (*Mahan Atma*), quoting, however, in support of this doctrine, a passage which, in its proper place, applies only to the Sun, who is there called (I. 16. 10. 1) "the soul of all that moves or is immoveable," an expression which is probably to be figuratively, not literally, apprehended.

The notion of a soul of the world belongs, no doubt, to a period long subsequent to the composition of the *Suktas*. Whether their authors entertained any belief in a creator and ruler of the universe, certainly does not appear from any passage hitherto met with; but, at the same time, the objects of the early worship of the Hindus,—fire, the sky, the *Soma* plant, even the sun,—are addressed in language so evidently dictated by palpable physical attributes, or by the most obvious allegorial personifi-

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* *Nirukta, Daivata Kanda*, i. 4, 5.

cations, that we can scarcely think they were inspired by any deep feeling of veneration or of faith, or that the adoration of such mere and manifest elements contemplated them in any other light than as types of the power of a creator. However extravagant the expressions, we can scarcely imagine them to have been uttered in earnest, particularly as proceeding from men of evident talent and observation, endowed with more than common intellectual activity and acuteness of perception.

Leaving the question of the primary religion of the Hindus for further investigation, we may now consider what degree of light this portion of the *Veda* reflects upon their social and political condition. It has been a favourite notion with some eminent scholars, that the Hindus, at the period of the composition of the hymns, were a nomadic and pastoral people. This opinion seems to rest solely upon the frequent solicitations for food, and for horses and cattle, which are found in the hymns, and is unsupported by any more positive statements. That the Hindus were not Nomads, is evident from the repeated allusions to fixed dwellings, and villages, and towns; and we can scarcely suppose them to have been in this respect behind their barbarian enemies, the overthrow of whose numerous cities is so often spoken of. A pastoral people they might have been, to some extent; but they were also, and, perhaps, in a still greater degree, an agricultural people, as is evidenced by their supplications for abundant rain and for the fertility of the earth, and by the mention of agricultural products, particularly barley (I. 5. 6. 15). They were a manufacturing people; for

the art of weaving, the labours of the carpenter, and the fabrication of golden and of iron mail, are alluded to; and, what is more remarkable, they were a maritime and mercantile people.

Not only are the *Suktas* familiar with the ocean and its phenomena, but we have merchants described as pressing earnestly on board ship, for the sake of gain (I. 10. 6. 2); and we have a naval expedition against a foreign island, or continent (*dwipa*), frustrated by a shipwreck (I. 17. 1. 3-5). They must also have made some advance in astronomical computation, as the adoption of an intercalary month, for the purpose of adjusting the solar and lunar years to each other, is made mention of (I. 6. 2. 8. and note thereon). Civilization must have therefore made considerable progress; and the Hindus must have spread to the sea-coast, possibly along the Sindhu or Indus, into Cutch and Guzerat, before they could have engaged in navigation and commerce. That they had extended themselves from a more northern site, or that they were a northern race, is rendered probable from the peculiar expression used, on more than one occasion, in soliciting long life,—when the worshipper asks for a hundred *winters* (*himas*), a boon not likely to have been desired by the natives of a warm climate (I. 11. 7. 14). They appear, also, to have been a fair-complexioned people, at least, comparatively, and foreign invaders of India, as it is said (I. 15. 7. 18) that INDRA divided the fields among his *white*-complexioned friends, after destroying the indigenous barbarian races, for such there can be little doubt we

are to understand by the expression *Dasyu*, which so often recurs, and which is often defined to signify one who not only does not perform religious rites, but attempts to disturb them, and harass their performers: the latter are the *Aryas*, the *Arya*, or respectable, or Hindu, or *Arian* race. *Dasyu*, in later language, signifies a thief, a robber, and *Arya*, a wealthy or respectable man; but the two terms are constantly used in the text of the *Veda* as contrasted with each other, and as expressions of religious and political antagonists, requiring, therefore, no violence of conjecture to identify the *Dasyus* with the indigenous tribes of India, refusing to adopt the ceremonial of the *Aryas*, a more civilized, but intrusive race, and availing themselves of every opportunity to assail them, to carry off their cattle, disturb their rites, and impede their progress; to little purpose, it should seem, as the *Aryas* commanded the aid of INDRA, before whose thunderbolt the numerous cities, or hamlets, of the *Dasyus* were swept away.

We have no particular intimation of the political condition of the Hindus, except the specification of a number of names of princes, many of which are peculiar to the *Veda*, and differ from those of the heroic poems and *Puranas:* a few are identical, but the nomenclature evidently belongs to a period anterior to the construction of the dynasties of the Sun and Moon, no allusion to which thus far occurs. The princes named are sometimes described as in hostility with each other, and the condition of the provinces of India occupied by the Hindus was no

doubt the same, which it continued to be until the Mohammedan conquest,—parcelled out amongst insignificant principalities, under petty and contending princes.

Upon a subject of primary importance in the history of Hindu society,—the distinctions of caste,—the language of the *Suktas*, of the first *Ashtaka* at least, is by no means explicit. Whenever collectively alluded to, mankind are said to be distinguished into five sorts, or classes, or, literally, five men, or beings (*pancha kshitayah*). The commentator explains this term to denote the four castes, *Brahmana*, *Kshatriya*, *Vaishya*, and *Shudra*, and the barbarian, or *Nishada*; but *Sayana*, of course, expresses the received impressions of his own age. We do not meet with the denominations *Kshatriya* or *Shudra* in any text of the first book, nor with that of *Vaishya*; for *Vish*, which does occur, is there a synonyme of man in general. *Brahmana* is met with, but in what sense is questionable. In the neuter form *Brahma*, it usually implies prayer or praise, or sacrificial food, or, in one place, preservation (I. 15. 12. 15); in its masculine form *Brahma*, it occurs as the praiser or reciter of the hymn (I. 13. 7. 1), or as the particular priest, so denominated, who presides over the ceremonial of a sacrifice (I. 3. 3. 1); and in neither case does it necessarily imply a *Brahmana* by caste; for that the officiating priests might not be *Brahmanas*, appears from the part taken by VISHWAMITRA at the sacrifice of SHUNAHSHEPAS, who, although, according to tradition, by birth a *Kshatriya*, exercises the functions of the priesthood. There is one phrase which is in favour of considering the *Brahmana* as the member of a caste, as distinguished

from that of the military caste (I. 16. 3. 7): "If you, INDRA and AGNI, have ever delighted in a *Brahmana* or a *Raja*, then come hither"; but even this can scarcely be regarded as decisive. A hymn that occurs in a subsequent part of the *Veda* has, however, been translated by Mr. Colebrooke, in which the four castes are specified by name, and the usual fable of their origin from *Brahma* alluded to.* Further research is necessary, therefore, before a final sentence can be pronounced.

From this survey of the contents of the first book of the *Rig-Veda*, although some very important questions remain to be answered, it is indisputably evident that the hymns it comprises represent a form of religious worship, and a state of society, very dissimilar to those we meet with in all the other scriptural authorities of the Hindus, whether *Brahmanas, Upanishads, Itihasas* or heroic poems, or *Puranas*. Various notions, and personifications, and persons, have, no doubt, been adopted from the *Veda*, and transmitted to subsequent periods, although not unfrequently with important modifications; but the great mass of the ritual, all the most popular deities, possibly the principal laws and distinctions of society, and the whole body of the Heroic and *Pauranik dramatis personæ*, have no place, no part, in the *Suktas* of the *Rig-Veda*. That the latter preceded the former by

* In the *Purusha Sukta*, in the eighth *Ashtaka*, we have this verse: "His mouth became a *Brahmana*, his arm was made a *Kshatriya*, his thigh was transformed into a *Vaishya*, from his feet sprung the *Shudra*.—Colebrooke on the Religious Ceremonies of the Hindus, *Asiatic Researches*, vol. vii. p. 251.

a vast interval, is therefore a necessary inference ; for, the immense and complicated machinery of the whole literature and mythology of the Hindus must have been of gradual and slow development ; and as many of the genealogical and historical traditions preserved by the *Ramayana*, *Mahabharata*, the poems, plays, and *Puranas*, are not likely to be mere inventions, but may have had their foundations in fact, then the course of events, the extension of the Hindus through India, the origin and succession of regal dynasties, and the formation of powerful principalities, all unknown to the *Sanhita*, are equally indicative of the lapse of centuries between the composition of the *Suktas* and the date of the earliest works that are subsequent to the great religious, social, and political changes which, in the interval, had taken place. If the hymns of the *Sanhita* are genuine,—and there is no reason why they should not be so ; if there is any shadow of truth in the historical portions of the *Ramayana* and *Mahabharata*,—and there must be some ; a thousand years would not be too long an interval for the altered conditions which are depictured in the older and in the more recent compositions. Considerations deduced from the probable progress of Hindu literature are calculated to confirm this view of the distance that separates the age of the *Veda* from that of the later writings, and in this manner to lead to an approximation to the era of the former. The *Suktas* themselves are confessedly the compositions of various periods, as we might conclude from internal evidence, and were probably falling into forgetfulness, before they were collected into the *Sanhitas*. We then have a

succession of schools engaged in collecting, arranging, and remodelling them, after which come the *Brahmanas*, citing their contents in a manner which proves that their collective compilation had become extensively current and was readily recognizable.

After the *Brahmanas*, come the *Sutras*, rules for the application of the passages cited in the *Brahmanas* to religious ceremonies; the works of authors, to all of whom a high antiquity is assigned,—*Apastamba*, *Katyayana*, and others, who quote the *Brahmanas* as their authorities. Of the philosophical *Sutras*, the *Sankhya*, which seems to be the oldest system, is, perhaps, independent of the *Veda*, but the *Purva and Uttara Mimansas* are declaredly intended to expound and elucidate the philosophy and the practices of the *Veda*, and are therefore necessarily subsequent to the *Sanhita* and *Brahmana*, although attributed to names of ancient celebrity,—*Jaimini* and *Vyasa*. These works were possibly contemporary with the liturgical aphorisms, the *Vedanta Sutras* being also posterior to the *Upanishads*. Now all these writings are older than *Manu*, whose cosmogony is evidently a system of eclecticism compiled from the *Upanishads*, the *Sankyha*, and the *Vedanta*, and many of whose laws, I learn from Dr. Müller, are found in the liturgical *Sutras;* yet *Manu* notices no *Avatars*, no RAMA, no KRISHNA, and is consequently admitted to be long anterior to the growth of their worship, as set forth in the *Ramayana* and *Mahabharata*.

There is in *Manu* a faint intimation that Buddhistical opinions were beginning to exert an influence over the

minds of men, in the admission that the greatest of virtues is abstinence from injury to living beings, which would make his laws posterior to the sixth century B.C.; but, conjecturing the probable dates of the heroic poems to be about the third century B.C., we cannot place *Manu* lower than the fifth or sixth at least; beyond which, we have the whole body of philosophical and *Vaidik* literature. This would carry us, for the age of the *Brahmana*, to the seventh or eighth, at the least; and we cannot allow less than four or five centuries for the composition and currency of the hymns, and the occurrence of those important changes, both civil and religious, which the *Brahmana* exhibits. This will bring us to the same era as that which has previously been computed, or about twelve or thirteen centuries B.C. Mr. Colebrooke, from astronomical data, would give the *Suktas* a higher antiquity, as he places their aggregation, or *Sanhita*, fourteen centuries B.C., a date not far from that which is here suggested.* All this is, no doubt, to be received with very great reservation, for, in dealing with Hindu chronology, we have no trustworthy landmarks, no fixed eras, no comparative history to guide to us. In proposing the above dates, therefore, nothing more than conjecture is intended, and it may be wide of the truth. We can scarcely be far wrong, however, in assigning a very remote date to most, if not to all, the *Suktas* of the *Rig-Veda*, and in considering them to be amongst the oldest extant records of the ancient world.

The text which has served for the following

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* *Asiatic Researches*, vii. 283, and viii. 483.

translation comprises the *Suktas* of the *Rig-Veda* and the commentary of *Sayana Acharya*, printed by Dr. Müller from a collation of manuscripts, of which he has given an account in his Introduction.* *Sayana Acharya* was the brother of *Madhava Acharya*, the prime minister of *Vira Bukka Raya*, raja of *Vijayanagara*, in the fourteenth century, a munificent patron of Hindu literature. Both the brothers are celebrated as scholars, and many important works are attributed to them; not only scholia on the *Sanhitas* and *Brahmanas* of the *Vedas*, but original works on grammar and law; the fact, no doubt, being, that they availed themselves of those means which their situation and influence secured them, and employed the most learned Brahmanas they could attract to *Vijayanagara* upon the works which bear their name, and to which they also contributed their own labour and learning: their works were therefore compiled under peculiar advantages, and are deservedly held in the highest estimation.

The scholia of *Sayana* on the text of the *Rig-Veda* comprise three distinct portions; the first interprets the original text, or rather translates it into more modern Sanskrit, fills up any ellipse, and if any legend is briefly alluded to, narrates it in detail; the next portion of the commentary is a grammatical analysis of the text, agreeably to the system of *Panini*, whose aphorisms, or *Sutras*, are quoted; and the third portion is an explanation of the accentuation of the several words: these two last portions are purely technical, and are untranslateable.

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* *Rig-Veda*, Preface, p. vii.

The first portion constitutes the basis of the English translation; for although the interpretation of *Sayana* may be occasionally questioned, he undoubtedly had a knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession, either through his own learning or that of his assistants, of all the interpretations which had been perpetuated by traditional teaching from the earliest times.

In addition to these divisions of his commentary, *Sayana* prefaces each *Sukta* by a specification of its author, or *Rishi;* of the deity or deities to whom it is addressed; of the rhythmical structure of the several *Richas*, or stanzas; and of the *Viniyoga*, the application of the hymn, or of portions of it, to the religious rites at which they are to be repeated. I have been unable to make use of this latter part of the description, as the ceremonies are chiefly indicated by their titles alone, and their peculiar details are not to be determined without a more laborious investigation than the importance or interest of the subject appeared to me to demand.

I have perhaps to offer, if not an excuse, a plea for retaining the original denominations of the divisions of the *Veda;* as *Sanhita*, *Mandala*, *Ashtaka*, *Adhyaya*, *Anuvaka*, *Sukta*, and *Varga*, instead of attempting to express them by English equivalents. It appeared to me, however, that although the terms Collection, Circle, Book, Lecture, Chapter, Hymn, and Section might have been taken as substitutes, and in a general sense were allowable, yet they in no instance exactly expressed the meaning of the originals, and their use might have con-

veyed erroneous impressions. I have considered it advisable, therefore, to treat the original terms as if they were proper names, and have merely rendered them in Roman characters. I do not apprehend that any great inconvenience will be experienced from the use of these original designations, their conventional purport being readily remembered: I have also specified the metre that is employed in each *Sukta*, in order to show the variety that prevails. The description of the different kinds will be found in Mr. Colebrooke's Essay on Sanskrit and Prakrit Prosody, in the tenth volume of the *Asiatic Researches.*

1*st July*, 1850. H. H. WILSON.

THE
RIG-VEDA.

FIRST MANDALA.

ANUVAKA I.

SUKTA I.

I. 1. 1.

The first *Sukta* or Hymn is addressed to AGNI. The *Rishi* or author is MADHUCHHANDAS, the son of VISHWAMITRA. The metre is *Gayatri.*

1. I glorify AGNI, the high priest of the sacrifice, the divine, the ministrant, who presents the oblation (to the gods), and is the possessor of great wealth.

2. May that AGNI who is to be celebrated by both ancient and modern sages conduct the gods hither.

3. Through AGNI the worshipper obtains that affluence which increases day by day, which is the source of fame and the multiplier of mankind.

4. AGNI, the unobstructed sacrifice of which thou art on every side the protector, assuredly reaches the gods.

5. May AGNI, the presenter of oblations, the attainer of knowledge, he who is true, renowned, and divine, come hither with the gods.

6. Whatever good thou mayest, AGNI, bestow upon the giver (of the oblation), that verily, ANGIRAS, shall revert to thee.

7. We approach thee, AGNI, with reverential homage in our thoughts, daily, both morning and evening.

8. Thee, the radiant, the protector of sacrifices, the constant illuminator of truth, increasing in thine own dwelling.

9. AGNI, be unto us easy of access, as is a father to his son; be ever present with us for our good.

I. 1. 2.

The *Rishi* is MADHUCHHANDAS; the metre *Gayatri*. Of the nine stanzas of which the hymn consists, three are addressed to VAYU, wind, three to INDRA and VAYU conjointly, and three to MITRA and VARUNA.

1. VAYU, pleasant to behold, approach: these libations are prepared for thee, drink of them; hear our invocation.

2. VAYU, thy praisers praise thee with holy praises, having poured out the *Soma* juice, and knowing the (fit) season.

3. VAYU, thy approving speech comes to the giver (of the libation), and to many (others who invite thee) to drink of the *Soma* juice.

4. INDRA and VAYU, these libations are poured out (for you); come hither with food (for us): verily the drops (of the *Soma* juice) await you both.

5. INDRA and VAYU, abiding in the sacrificial rite, you are aware of these libations: come both (then) quickly hither.

6. VAYU and INDRA, come to the rite of the sacrificer, for thus, men, will completion be speedily (attained) by the ceremony.

7. I invoke MITRA, of pure vigour, and VARUNA, the devourer of foes; the joint accomplishers of the act bestowing water (on the earth).

8. MITRA and VARUNA, augmenters of water, dispensers of water, you connect this perfect rite with its true (reward).

9. Sapient MITRA and VARUNA, prosper our sacrifice and increase our strength: you are born for the benefit of many, you are the refuge of multitudes.

I. 1. 3.

The *Rishi* and metre are the same as in the two preceding hymns: of twelve stanzas, three are addressed to the ASHWINS, three to INDRA, three to the VISHWADEVAS, and three to SARASWATI.

1. ASHWINS, cherishers of pious acts, long-armed, accept with outstretched hands the sacrificial viands.

2. ASHWINS, abounding in mighty acts, guides (of devotion), endowed with fortitude, listen with unaverted minds to our praises.

3. ASHWINS, destroyers of foes, exempt from untruth, leaders in the van of heroes, come to the mixed libations sprinkled on the lopped sacred grass.

4. INDRA, of wonderful splendour, come hither: these libations, ever pure, expressed by the fingers (of the priests), are desirous of thee.

5. INDRA, apprehended by the understanding and appreciated by the wise, approach and accept the prayers of the priest as he offers the libation.

6. Fleet INDRA with the tawny coursers, come hither to the prayers (of the priest), and in this libation accept our (proffered) food.

7. Universal Gods, protectors and supporters of men, bestowers (of rewards), come to the libation of the worshipper.

8. May the swift-moving universal Gods, the shedders of rain, come to the libation, as the solar rays come diligently to the days.

9. May the universal Gods, who are exempt from decay, omniscient, devoid of malice, and bearers of (riches), accept the sacrifice.

10. May SARASWATI, the purifier, the bestower of food, the recompenser of worship with wealth, be attracted by our offered viands to our rite.

11. SARASWATI, the inspirer of those who delight in truth, the instructress of the right-minded, has accepted our sacrifice.

12. SARASWATI makes manifest by her acts a mighty river, and (in her own form) enlightens all understandings.

ANUVAKA II.

I. 2. 1.

The *Rishi* and metre continue unchanged; the hymn is addressed to INDRA.

1. Day by day we invoke the doer of good works for

our protection, as a good milch-cow for the milking (is called by the milker).

2. Drinker of the *Soma* juice, come to our (daily) rites, and drink of the libation; the satisfaction of (thee who art) the bestower of riches, is verily (the cause of) the gift of cattle.

3. We recognize thee in the midst of the right-minded, who are nearest to thee: come to us; pass us not by to reveal (thyself to others).

4. Go, worshipper, to the wise and uninjured INDRA, who bestows the best (of blessings) on thy friends, and ask him of the (fitness of the) learned (priest who recites his praise).

5. Let our ministers, earnestly performing his worship, exclaim, Depart ye revilers from hence and every other place (where he is adored).

6. Destroyer of foes, let our enemies say we are prosperous; let men (congratulate us); may we ever abide, in the felicity (derived from the favour) of INDRA.

7. Offer to INDRA, the pervader (of every rite of libation), the juice that is present (at the three ceremonies), the grace of the sacrifice, the exhilarator of mankind, the perfecter of the act, the favourite of (that INDRA) who gives happiness (to the offerer).

8. Having drunk, SHATAKRATU, of this (*Soma* juice), thou becamest the slayer of the Vritras; thou defendest the warrior in battle.

9. We offer to thee, SHATAKRATU, the mighty in battle, (sacrificial) food for the acquirement, INDRA, of riches.

10. Sing unto that INDRA who is the protector of wealth, the mighty, the accomplisher of good deeds, the friend of the offerer of the libation.

I. 2. 2.

The deity, *Rishi*, and metre are unchanged.

1. Hasten hither, friends, offering praises; sit down, and sing repeatedly the praises of INDRA.

2. When the libation is poured forth, respectively praise INDRA, the discomfiter of many enemies, the lord of many blessings.

3. May he be to us for the attainment of our objects; may he be to us for the acquirement of riches; may he be to us for the acquisition of knowledge; may he come to us with food.

4. Sing to that INDRA, whose enemies in combats await not his coursers harnessed in his car.

5. These pure *Soma* juices, mixed with curds, are poured out for the satisfaction of the drinker of the libations.

6. Thou, INDRA, performer of good works, hast suddenly become of augmented vigour for the sake of drinking the libation, and (maintaining) seniority (among the gods).

7. INDRA, who art the object of praises, may these pervading *Soma* juices enter into thee; may they be propitious for thy (attainment of) superior intelligence.

8. The chants (of the *Soma*) have magnified thee, SHATAKRATU, the hymns (of the *Rich*) have magnified thee; may our praises magnify thee.

9. May INDRA, the unobstructed protector, enjoy these manifold (sacrificial) viands, in which all manly properties abide.

10. INDRA, who art the object of praises, let not men do injury to our persons: thou art mighty, keep off violence.

I. 2. 3.

The *Rishi* and metre continued. The three first stanzas and the last are addressed to INDRA, the rest to the MARUTS, or winds.

1. The circum-stationed (inhabitants of the three worlds) associate with (INDRA), the mighty (Sun), the indestructive (fire), the moving (wind), and the lights that shine in the sky.

2. They (the charioteers) harness to his car his two desirable coursers, placed on either hand, bay coloured, high-spirited, chief-bearing.

3. Mortals, you owe your (daily) birth (to such an INDRA), who with the rays of the morning gives sense to the senseless, and to the formless form.

4. Thereafter verily those who bear names invoked in holy rites (the MARUTS) having seen the rain (about to be engendered), instigated him to resume his embryo condition (in the clouds).

5. Associated with the conveying MARUTS, the traversers of places difficult of access, thou INDRA, hast discovered the cows hidden in the cave.

6. The reciters of praises praise the mighty (troop of MARUTS), who are celebrated, and conscious of the power of bestowing wealth, in like manner as they (glorify) the counsellor (INDRA).

7. May you be een, MARUTS, accompanied by the undaunted INDRA; (both) rejoicing, and of equal splendour.

8. This rite is performed in adoration of the powerful INDRA, along with the irreproachable, heavenward-tending, and amiable bands (of the MARUTS).

9. Therefore, circumambient (troop of MARUTS), come hither, whether from the region of the sky or from the solar sphere; for in this rite (the priest) fully recites your praises.

10. We invoke INDRA, whether he come from this earthly region, or from the heaven above, or from the vast firmament, that he may give (us) wealth.

I. 2. 4.

The deity, *Rishi*, and metre as before.

1. The chanters (of the *Sama*) extol INDRA with songs, the reciters of the *Rich* with prayers, the priests of the *Yajush*, with texts.

2. INDRA, the blender of all things, comes verily with his steeds that are harnessed at his word: INDRA, the richly-decorated, the wielder of the thunderbolt.

3. INDRA, to render all things visible, elevated the sun in the sky, and charged the cloud with (abundant) waters.

4. Invincible INDRA, protect us in battles abounding in spoil, with insuperable defences.

5. We invoke INDRA for great affluence, INDRA for limited wealth ; (our) ally, and wielder of the thunderbolt against (our) enemies.

6. Shedder of rain, granter of all desires, set open this cloud. Thou art never uncompliant with our (requests).

7. Whatever excellent praises are given to other divinities, they are (also the due) of INDRA the thunderer : I do not know his fitting praise.

8. The shedder of rain, the mighty lord, the always compliant, invests men with his strength, as a bull (defends) a herd of kine.

9. INDRA, who alone rules over men, over riches, and over the five (classes) of the dwellers on earth.

10. We invoke for you, INDRA, who is everywhere among men : may he be exclusively our own.

ANUVAKA III.

I. 3. 1.

The deity, *Rishi*, and metre as before.

1. INDRA, bring for our protection riches, most abundant, enjoyable, the source of victory, the humbler of our foes.

2. By which we may repel our enemies, whether (encountering them) hand to hand, or on horseback ; ever protected by thee.

3. Defended by thee, INDRA, we possess a ponderous weapon, wherewith we may entirely conquer our opponents.

4. With thee for our ally, INDRA, and (aided by) missile-hurling heroes, we are able to overcome (our foes) arrayed in hosts.

5. Mighty is INDRA, and supreme; may magnitude ever (belong) to the bearer of the thunderbolt; may his strong (armies) be ever vast as the heavens.

6. Whatever men have recourse to INDRA in battle, or for the acquirement of offspring, and the wise who are desirous of understanding, (obtain their desires).

7. The belly of INDRA, which quaffs the *Soma* juice abundantly, swells like the ocean, (and is ever) moist, like the ample fluids of the palate.

8. Verily the words of INDRA to his worshipper are true, manifold, cow-conferring, and to be held in honour; (they are) like a branch (loaded with) ripe (fruit).

9. Verily, INDRA, thy glories are at all times the protectors of every such worshipper as I am.

10. Verily his chanted and recited praises are to be desired and repeated to INDRA, that he may drink the *Soma* juice.

I. 3. 2.

Divinity, *Rishi*, and metre the same.

1. Come, INDRA, and be regaled with all viands and libations, and thence, mighty in strength, be victorious (over thy foes).

2. The libation being prepared, present the exhilarating and efficacious (draught) to the rejoicing INDRA, the accomplisher of all things.

3. INDRA with the handsome chin, be pleased with these animating praises: do thou, who art to be reverenced by all mankind, (come) to these rites (with the gods).

4. I have addressed to thee, INDRA, the showerer (of blessings), the protector (of thy worshippers), praises which have reached thee, and of which thou hast approved.

5. Place before us, INDRA, precious and multiform riches, for enough and more than enough are assuredly thine.

6. Opulent INDRA, encourage us in this rite for the acquirement of wealth, for we are diligent and renowned.

7. Grant us, INDRA, wealth beyond measure or calculation, inexhaustible, the source of cattle, of food, of all life.

8. INDRA, grant us great renown and wealth acquired in a thousand ways, and those (articles) of food (which are brought from the field) in carts.

9. We invoke, for the preservation of our property, INDRA, the lord of wealth, the object of sacred verses, the repairer (to the place of sacrifice), praising him with our praises.

10. With libations repeatedly effused, the sacrificer glorifies the vast prowess of INDRA, the mighty, the dweller in (an eternal mansion).

I. 3. 3.

The divinity and *Rishi* are the same: the metre is the common *Anushtubh*.

1. The chanters (of the *Sama*) hymn thee, SHATAKRATU; the reciters of the *Rich* praise thee, who art worthy of praise; the *Brahmans* raise thee aloft, like a bamboo pole.

2. INDRA, the showerer (of blessings), knows the object (of his worshipper), who has performed many acts of worship (with the *Soma* plant gathered) on the ridges of the mountain, and (therefore) comes with the troop (of *Maruts*).

3. INDRA, drinker of the *Soma*, having put to thy long-maned, vigorous, and well-conditioned steeds, come nigh to hear our praises.

4. Come, VASU, (to this our rite); reply to our hymns, answer (to our praises), respond to (our prayers); be propitious, INDRA, to our sacrifice, and (bestow upon us abundant) food.

5. The hymn, the cause of increase, is to be repeated to INDRA, the repeller of many foes, that SHAKRA may speak (with kindness) to our sons and to our friends.

6. We have recourse to INDRA for his friendship, for wealth, for perfect might; for he, the powerful INDRA, conferring wealth, is able (to protect us).

7. INDRA, by thee is food (rendered) everywhere abundant, easy of attainment, and assuredly perfect: wielder of the thunderbolt, set open the cow-pastures, and provide (ample) wealth.

8. Heaven and earth are unable to sustain thee when destroying thine enemies; thou mayest command the waters of heaven: send us liberally kine.

9. Oh! thou whose ears hear all things, listen quickly to my invocation; hold in thy heart my praises; keep near to thee this my hymn, as it were (the words of) a friend.

10. We know thee, liberal rainer (of blessings), the hearer of our call in battles ; we invoke the thousand-fold profitable protection of thee, the showerer (of bounties).

11. Come quickly, INDRA, son of KUSHIKA, delighted drink the libation ; prolong the life that merits commendation ; make me, who am a *Rishi* abundantly endowed (with possessions).

12. May these our praises be on all occasions around thee, deserver of praise ; may they augment the power of thee, who art long-lived, and being agreeable to thee, may they yield delight (to us).

I. 3. 4.

The divinity is still INDRA, but the *Rishi* is now styled JETRI, the son of MADHUCHHANDAS ; the metre is *Anushtubh.*

1. All our praises magnify INDRA, expansive as the ocean, the most valiant of warriors who fight in chariots, the lord of food, the protector of the virtuous.

2. Supported by thy friendship, INDRA, cherisher of strength, we have no fear, but glorify thee, the conqueror, the unconquered.

3. The ancient liberalities of INDRA, his protections, will not be wanting to him who presents to the reciters of the hymns, wealth of food and cattle.

4. INDRA was born the destroyer of cities, ever young, ever wise, of unbounded strength, the sustainer of all pious acts, the wielder of the thunderbolt, the many-praised.

5. Thou, wielder of the thunderbolt, didst open the cave of VALA, who had there concealed the cattle ; and the gods

whom he had oppressed, no longer feared when they had obtained thee (for their ally).

6. (Attracted) by thy bounties, I again come, Hero, to thee, celebrating (thy liberality) while offering this libation; the performers of the rite approach thee, who art worthy of praise, for they have known thy (munificence).

7. Thou slewest, INDRA, by stratagems, the wily SHUSHNA: the wise have known of this thy (greatness); bestow upon them (abundant) food.

8. The reciters of sacred hymns praise with all their might, INDRA, the ruler of the world, whose bounties are (computed by) thousands, or even more.

ANUVAKA IV.

I. 4. 1.

The deity addressed is AGNI; the *Rishi* is MEDHATITHI, the son of KANWA; the metre *Gayatri*.

1. We select AGNI, the messenger of the gods, their invoker, the possessor of all riches, the perfecter of this rite.

2. (The offerers of oblations) invoke with their invocations, AGNI, AGNI, the lord of men, the bearer of offerings, the beloved of many.

3. AGNI, generated (by attrition), bring hither the gods to the clipped sacred grass; thou art their invoker for us, and art to be adored.

4. As thou dischargest the duty of messenger, arouse them desirous of the oblation; sit down with them on the sacred grass.

5. Resplendent AGNI, invoked by oblations of clarified butter, consume our adversaries, who are defended by evil spirits.

6. AGNI, the ever young and wise, the guardian of the dwelling (of the sacrificer), the bearer of offerings, whose mouth is (the vehicle) of oblations, is kindled by AGNI.

7. Praise in the sacrifice, AGNI, the wise, the observer of truth, the radiant, the remover of disease.

8. Resplendent AGNI, be the protector of that offerer of oblations who worships thee, the messenger of the gods.

9. Be propitious, *Pavaka*, to him who, presenting oblations for the gratification of the gods, approaches AGNI.

10. AGNI, the bright, the purifier, bring hither the gods to our sacrifice, to our oblations.

11. Praised with our newest hymn, bestow upon us riches and food, the source of progeny.

12. AGNI, shining with pure radiance, and charged with all the invocations of the gods, be pleased by this our praise.

I. 4. 2.

The *Rishi* and the metre are the same, but the Hymn is addressed to a variety of divinities or deified objects, to which the general name *Apri* is applied. The first five stanzas hymn various forms of AGNI; the sixth, the doors of the hall of sacrifice; the seventh, morning and night; the eighth, two divine or deified priests; the ninth, the goddesses ILA, SARASWATI, and BHARATI; the tenth, TWASHTRI; the eleventh, VANASPATI; and the twelfth, SWAHA. They are all considered as identifiable or connected with AGNI.

1. AGNI, who art SUSAMIDDHA, invoker, purifier, bring hither the gods to the offerers of our oblation, and do thou sacrifice.

2. Wise (AGNI), who art TANUNAPAT, present this day our well-flavoured sacrifice to the gods for their food.

3. I invoke the beloved NARASHANSA, the sweet-tongued, the offerer of oblations, to this sacrifice.

4. AGNI, (who art) ILITA, bring hither the gods in an easy-moving chariot, for thou art the invoker instituted by men.

5. Strew, learned priests, the sacred grass, well bound together (in bundles), and sprinkled with clarified butter, the semblance of ambrosia.

6. Let the bright doors, the augmenters of sacrifice, (hitherto) unentered, be set open, for certainly to-day is the sacrifice to be made.

7. I invoke the lovely night and dawn to sit upon the sacred grass, at this our sacrifice.

8. I call the two eloquent divine and sage invokers (of the gods), that they may celebrate this our sacrifice.

9. May the three undecaying goddesses, givers of delight, ILA, SARASWATI, and MAHI, sit down upon the sacred grass.

10. I invoke the chief and multiform TWASHTRI; may he be solely ours.

11. Present, divine VANASPATI, our oblation to the gods, and may true knowledge be (the reward) of the giver.

12. Perform the sacrifice conveyed through SWAHA to INDRA, in the house of the worshipper: therefore I call the gods hither.

I. 4. 3.

The *Rishi* and metre are unchanged, but the Hymn is addressed to AGNI and other divinities who are named, and to the VISHWADEVAS.

1. Come, AGNI, to our adoration, and to our praises, with all these gods, to drink the *Soma* juice; and (do thou) offer sacrifice.

2. The *Kanwas* invoke thee, sapient AGNI, and extol thy deeds: come, AGNI, with the gods.

3. Sacrifice, (AGNI), to INDRA, VAYU, BRIHASPATI, MITRA, AGNI, PUSHAN, and BHAGA, the *Adityas*, and the troop of *Maruts*.

4. For all of you are poured out these juices, satisfying, exhilarating, sweet, falling in drops, or gathered in ladles.

5. The wise priests desirous of the protection (of the gods), having spread the sacred grass, presenting oblations, and offering ornaments, praise thee.

6. Let the coursers who convey thee, glossy-backed, and harnessed at will, bring the gods to drink the *Soma* juice.

7. AGNI, make those objects of veneration, augmenters of pious acts, (participant of the offering), together with their wives; give them, bright-tongued, to drink of the *Soma* juice.

8. Let those objects of veneration and of praise, drink with thy tongue, of the *Soma* juice, at the moment of libation.

9. Let the wise invoker (of the gods) bring hither from the shining (sphere) of the sun, all the divinities awaking with the dawn.

10. With all the gods, with INDRA, VAYU, and the glories of MITRA, drink, AGNI, the sweet *Soma* juice.

11. Thou, AGNI, appointed by man as the invoker (of the gods), art present at sacrifices; do thou present this our oblation.

12. Yoke, divine AGNI, thy fleet and powerful mares, *Rohits*, to thy chariot, and by them hither bring the gods.

I. 4. 4.

The *Rishi* and metre are unchanged; the deity is RITU, associated in each stanza with some divinity more familiarly known.

1. INDRA, drink with RITU the *Soma* juice; let the satisfying drops enter into thee, and there abide.

2. MARUTS, drink with RITU from the sacrificial vase; consecrate the rite, for you are bountiful.

3. NESHTRI, with thy spouse, commend our sacrifice to the gods; drink with RITU, for thou art possessed of riches.

4. AGNI, bring the gods hither, arrange them in three places, decorate them; drink with RITU.

5. Drink the *Soma* juice, INDRA, from the precious vase of the *Brahmana*, after RITU, for whom thy friendship is uninterrupted.

6. MITRA and VARUNA, propitious to pious acts, be present with RITU at our sacrifice, efficacious and undisturbed (by foes).

7. (The priests) desirous of wealth, holding stones in their hands, praise the divine (AGNI) DRAVINODAS, both in the primary and subsidiary sacrifices.

8. May DRAVINODAS give us riches that may be heard of : we ask them for the gods.

9. DRAVINODAS desires to drink with the RITUS from the cup of NESHTRI : hasten, (priests, to the hall of offering) ; present the oblation, and depart.

10. Since, DRAVINODAS, we adore thee for the fourth time along with the RITUS ; therefore be a benefactor unto us.

11. ASHWINS, performers of pious acts, bright with sacrificial fires, accepters, with the RITUS, of the sacrifice, drink the sweet draught.

12. Giver of rewards (AGNI), being identified with the household fire, and partaker with RITU of the sacrifice, worship the gods on behalf of their adorer.

I. 4. 5.

The *Rishi* and metre continued ; the deity is INDRA.

1. INDRA, let thy coursers hither bring thee, bestower of desires, to drink the *Soma* juice ; may (the priests), radiant as the sun, (make thee manifest).

2. Let his coursers convey INDRA in an easy-moving chariot hither, where these grains (of parched barley), steeped in clarified butter, are strewn (upon the altar).

3. We invoke INDRA at the morning rite, we invoke him at the succeeding sacrifice, we invoke INDRA to drink the *Soma* juice.

4. Come, INDRA, to our libation, with thy long-maned steeds ; the libation being poured out, we invoke thee.

5. Do thou accept this our praise, and come to this our sacrifice, for which the libation is prepared ; drink like a thirsty stag.

6. These dripping *Soma* juices are effused upon the sacred grass : drink them, INDRA, (to recruit thy) vigour.

7. May this our excellent hymn, touching thy heart, be grateful to thee, and thence drink the effused libation.

8. INDRA, the destroyer of enemies, repairs assuredly to every ceremony where the libation is poured out, to drink the *Soma* juice for (his) exhilaration.

9. Do thou, SHATAKRATU, accomplish our desire with (the gift of) cattle and horses : profoundly meditating, we praise thee.

I. 4. 6.

Metre and *Rishi* as before ; divinities, INDRA and VARUNA conjointly.

1. I seek the protection of the sovereign rulers, INDRA and VARUNA : may they both favour us accordingly.

2. For you are ever ready, guardians of mankind, to grant protection on the appeal of a minister such as I am.

3. Satisfy us with wealth, INDRA and VARUNA, according to our desires : we desire you ever near us.

4. The mingled (libations) of our pious rites, the mingled (laudations) of our right-minded (priests, are prepared) ; may we be (included) among the givers of food.

5. INDRA is a giver among the givers of thousands ; VARUNA is to be praised among those who are deserving of laudation.

6. Through their protection, we enjoy (riches), and heap them up, and still there is abundance.

7. I invoke you both, INDRA and VARUNA, for manifold opulence: make us victorious (over our enemies).

8. INDRA and VARUNA, quickly bestow happiness upon us, for our minds are devoted to you both.

9. May the earnest praise which I offer to INDRA and VARUNA reach you both,—that conjoint praise which you (accepting), dignify.

ANUVAKA V.

I. 5. 1.

The metre and *Rishi* as in the preceding. The first five stanzas are addressed to BRAHMANASPATI, associated in the fourth with INDRA and SOMA, and in the fifth, with them and DAKSHINA; the three next are addressed to SADASASPATI, and the ninth to the same, or to NARASHANSA.

1. BRAHMANASPATI, make the offerer of the libation illustrious among the gods, like KAKSHIVAT, the son of USIJ.

2. May he who is opulent, the healer of disease, the acquirer of riches, the augmenter of nourishment, the prompt (bestower of rewards), be favourable to us.

3. Protect us, BRAHMANASPATI, so that no calumnious censure of a malevolent man may reach us.

4. The liberal man, whom INDRA, BRAHMANASPATI, and SOMA protect, never perishes.

5. Do thou, BRAHMANASPATI, and do you, SOMA, INDRA, and DAKSHINA, protect that man from sin.

6. I solicit understanding from SADASASPATI, the wonderful, the friend of INDRA, the desirable, the bountiful.

7. Without whose aid the sacrifice even of the wise is not perfected : he pervades the association of our thoughts.

8. He rewards the presenter of the oblation ; he brings the sacrifice to its conclusion ; (through him) our invocation reaches the gods.

9. I have beheld NARASHANSA, the most resolute, the most renowned, and radiant as the heavens.

I. 5. 2.

The metre and *Rishi* are unchanged ; AGNI and the MARUTS are the deities.

1. Earnestly art thou invoked to this perfect rite, to drink the *Soma* juice : come, AGNI, with the MARUTS.

2. Nor god nor man has power over a rite (dedicated) to thee, who art mighty : come, AGNI, with the MARUTS.

3. Who all are divine and devoid of malignity, and who know (how to cause the descent) of great waters : come, AGNI, with the MARUTS.

4. Who are fierce, and send down rain, and are unsurpassed in strength : come, AGNI, with the MARUTS.

5. Who are brilliant, of terrific forms, who are possessors of great wealth, and are devourers of the malevolent : come, AGNI, with the MARUTS.

6. Who are divinities abiding in the radiant heaven above the sun : come, AGNI, with the MARUTS.

7. Who scatter the clouds, and agitate the sea (with waves) : come, AGNI, with the MARUTS.

8. Who spread (through the firmament) along with the rays (of the sun), and with their strength agitate the ocean: come, AGNI, with the MARUTS.

9. I pour out the sweet *Soma* juice for thy drinking, (as) of old: come, AGNI, with the MARUTS.

I. 5. 3.

Metre and *Rishi* as before; addressed to the deified mortals named RIBHUS.

1. This hymn, the bestower of riches, has been addressed by the sages, with their own mouths, to the (class of) divinities having birth.

2. They who created mentally for INDRA the horses that are harnessed at his words, have partaken of the sacrifice performed with holy acts.

3. They constructed for the NASATYAS, a universally-moving and easy car, and a cow yielding milk.

4. The RIBHUS, uttering unfailing prayers, endowed with rectitude, and succeeding (in all pious acts), made their (aged) parents young.

5. RIBHUS, the exhilarating juices are offered to you, along with INDRA, attended by the MARUTS, and along with the brilliant ADITYAS.

6. The RIBHUS have divided unto four the new ladle, the work of the divine TWASHTRI.

7. May they, moved by our praises, give to the offerer of the libation many precious things, and perfect the thrice seven sacrifices.

8. Offerers (of sacrifices), they held (a mortal existence): by their pious acts they obtained a share of sacrifices with the gods.

I. 5. 4.

Rishi and metre the same; the hymn is addressed to INDRA and AGNI.

1. I invoke hither, INDRA and AGNI, to whom we desire to present our praise: let them, who are both copious drinkers of the *Soma* juice, (accept the libation).

2. Praise, men, INDRA and AGNI, in sacrifices, decorate them (with ornaments), and hymn them with hymns.

3. We invoke INDRA and AGNI, for the benefit of our friend (the institutor of the rite), drinkers of the *Soma* juice, to drink the libation.

4. We invoke the two who are fierce (to their foes) to attend the rite, where the libation is prepared: INDRA and AGNI, come hither.

5. May those two, INDRA and AGNI, who are mighty, and guardians of the assembly, render the *Rakshasas* innocuous, and may the devourers (of men) be destitute of progeny.

6. By this unfailing sacrifice, be you rendered vigilant, INDRA and AGNI, in the station which affords knowledge (of the consequences of acts), and bestow upon us happiness.

I. 5. 5.

The *Rishi* and metre continue; the hymn consists of twenty-one stanzas, which are addressed to a variety of divinities, or four to the ASHWINS and four to SAVITRI; the next two to AGNI; the eleventh, to the goddesses collectively; the twelfth, to the wives of INDRA, VARUNA, and AGNI; the two next to Heaven and Earth; the fifteenth, to Earth alone; and the last six, to VISHNU.

1. Awaken the ASHWINS, associated for the morning sacrifice: let them both come hither to drink of this *Soma* juice.

2. We invoke the two ASHWINS, who are both divine, the best of charioteers. riding in an excellent car, and attaining heaven.

3. ASHWINS, stir up the sacrifice with your whip that is wet with the foam (of your horses), and lashing loudly.

4. The abode of the offerer of the libation is not far from you, ASHWINS, going thither in your car.

5. I invoke SAVITRI, the golden-handed, to protect me: he will appoint the station of the worshippers.

6. Glorify SAVITRI, who is no friend to water, for our protection: we desire to celebrate his worship.

7. We invoke SAVITRI, the enlightener of men, the dispenser of various home-insuring wealth.

8. Sit down, friends; SAVITRI verily is to be praised by us, for he is the giver of riches.

9. AGNI, bring hither the loving wives of the gods, and TWASHTRI, to drink the *Soma* juice.

10. Youthful AGNI, bring hither for our protection the wives (of the gods), HOTRA, BHARATI, VARUTRI, and DHISHANA.

11. May the goddesses, whose wings are unclipt, the protectresses of mankind, favour us with protection, and with entire felicity.

12. I invoke hither, INDRANI, VARUNANI, and AGNAYI, for our welfare, and to drink the *Soma* juice.

13. May the great heaven and the earth be pleased to blend this sacrifice (with their own dews), and fill us with nutriment.

14. The wise taste, through their pious acts, the ghee-resembling waters of these two, (abiding) in the permanent region of the *Gandharvas*.

15. Earth, be thou wide-spreading, free from thorns, and our abiding place : give us great happiness.

16. May the gods preserve us (from that portion) of the earth whence VISHNU, (aided) by the seven metres, stepped.

17. VISHNU traversed this (world) : three times he planted his foot, and the whole (world) was collected in the dust of his (footstep).

18. VISHNU, the preserver, the uninjurable, stepped three steps, upholding thereby righteous acts.

19. Behold the deeds of VISHNU, through which (the worshipper) has accomplished (pious) vows : he is the worthy friend of INDRA.

20. The wise ever contemplate that supreme station of VISHNU, as the eye ranges over the sky.

21. The wise, ever vigilant and diligent in praise, amply glorify that which is the supreme station of VISHNU.

I. 5. 6.

The *Rishi* is still MEDHATITHI, the son of KANWA; the metre of the first eighteen stanzas is *Gayatri*, in stanza nineteen *Ushnih*, and in the rest *Anushtubh*. The hymn consists of twenty-four stanzas, of which the first is addressed to VAYU, the two next to INDRA and VAYU, then three to MITRA and VARUNA, three to INDRA and the MARUTS, three to the VISHWADEVAS, three to PUSHAN, seven and a half to the waters, and the last verse and a half to AGNI.

1. These sharp and blessing-bearing *Soma* juices are poured out: come, VAYU, and drink of them as presented.

2. We invoke both the divinities abiding in heaven, INDRA and VAYU, to drink of this *Soma* juice.

3. The wise invoke, for their preservation, INDRA and VAYU, who are swift as thought, have a thousand eyes, and are protectors of pious acts.

4. We invoke MITRA and VARUNA, becoming present at the sacrifice, and of pure strength, to drink the *Soma* juice.

5. I invoke MITRA and VARUNA, who, with true speech, are the encouragers of pious acts, and are lords of true light.

6. May VARUNA be our especial protector; may MITRA defend us with all defences; may they make us most opulent.

7. We invoke INDRA, attended by the MARUTS, to drink the *Soma* juice: may he, with his associates, be satisfied.

8. Divine MARUTS, of whom INDRA is the chief, and PUSHAN the benefactor, all hear my invocations.

9. Liberal donors, along with the mighty and associated INDRA, destroy VRITRA: let not the evil one prevail against us.

10. We invoke all the divine MARUTS, who are fierce, and have the (many-coloured) earth for their mother, to drink the *Soma* juice.

11. Whenever, leaders (of men), you accept an auspicious (offering), then the shout of the MARUTS spreads with exultation, like (that) of conquerors.

12. May the MARUTS, born from the brilliant lightning, everywhere preserve us, and make us happy.

13. Resplendent and (swift) moving PUSHAN, bring from heaven the *Soma* juice, in combination with the variegated sacred grass, as (a man brings back) an animal that was lost.

14. The resplendent PUSHAN has found the royal (*Soma* juice), although concealed, hidden in a secret place, strewed amongst the sacred grass.

15. Verily he has brought to me successively the six (seasons), connected with the drops (of the *Soma* juice), as (a husbandman) repeatedly ploughs (the earth) for barley.

16. Mothers to us, who are desirous of sacrificing, the kindred (waters) flow by the paths (of sacrifice), qualifying the milk (of kine) with sweetness.

17. May those waters which are contiguous to the Sun, and those with which the Sun is associated, be propitious to our rite.

18. I invoke the divine waters in which our cattle drink: offer oblations to the flowing (streams).

19. Ambrosia is in the waters; in the waters are medicinal herbs; therefore, divine (priests), be prompt in their praise.

20. SOMA has declared to me, "all medicaments, as well as AGNI, the benefactor of the universe, are in the waters": the waters contain all healing herbs.

21. Waters, bring to perfection all disease-dispelling medicaments for (the good of) my body, that I may long behold the sun.

22. Waters, take away whatever sin has been (found) in me, whether I have (knowingly) done wrong, or have pronounced imprecations (against holy men), or (have spoken) untruth.

23. I have this day entered into the waters: we have mingled with their essence: AGNI, abiding in the waters, approach, and fill me, thus (bathed), with vigour.

24. AGNI, confer upon me vigour, progeny, and life, so that the gods may know the (sacrifice) of this my (employer), and INDRA, with the *Rishis*, may know it.

ANUVAKA VI.

I. 6. 1.

This is the first of a series of seven hymns constituting this section, attributed to SHUNAHSHEPAS, the son of AJIGARTA: the metre is *Trishtubh*, except in stanzas three, four, and five, in which it is *Gayatri*. The first verse is addressed to PRAJAPATI, the second to AGNI, the three next to SAVITRI, or the last of the three to BHAGA; the rest to VARUNA.

1. Of whom, or of which divinity of the immortals, shall we invoke the auspicious name? who will give us to the great ADITI, that I may again behold my father and my mother.

2. Let us invoke the auspicious name of AGNI, the first divinity of the immortals, that he may give us to the great ADITI, and that I may behold again my father and my mother.

3. Ever-protecting SAVITRI, we solicit (our) portion of thee, who art the lord of affluence.

4. That wealth which has been retained in thy hands, and is entitled to commendation, as exempt from envy or reproach.

5. We are assiduous in attaining the summit of affluence, through the protection of thee, who art the possessor of wealth.

6. These birds, that are flying (through the air), have not obtained, VARUNA, thy bodily strength or thy prowess, or (are able to endure thy) wrath; neither do these waters that flow unceasingly, nor (do the gales) of wind, surpass thy speed.

7. The regal VARUNA, of pure vigour, (abiding) in the baseless (firmament), sustains on high a heap of light, the rays (of which) are pointed downwards, while their base is above: may they become concentrated in us as the sources of existence.

8. The regal VARUNA verily made wide the path of the sun, (by which) to travel on his daily course; a path to traverse in pathless (space): may he be the repeller of every afflicter of the heart.

9. Thine, O king, are a hundred and a thousand medicaments: may thy favour, comprehensive and profound, be (with us); keep afar from us NIRRITI, with unfriendly

looks, and liberate us from whatever sin we may have committed.

10. These constellations, placed on high, which are visible by night, and go elsewhere by day, are the undisturbed holy acts of VARUNA, (and by his command) the moon moves resplendent by night.

11. Praising thee with (devout) prayer, I implore thee for that (life) which the institutor of the sacrifice solicits with oblations : VARUNA, undisdainful, bestow a thought upon us : much-lauded, take not away our existence.

12. This (thy praise) they repeat to me by night and by day : this knowledge speaks to my heart : may he whom the fettered SHUNAHSHEPAS has invoked, may the regal VARUNA set us free.

13. SHUNAHSHEPAS, seized and bound to the three-footed tree, has invoked the son of ADITI : may the regal VARUNA, wise and irresistible, liberate him ; may he let loose his bonds.

14. VARUNA, we deprecate thy wrath with prostrations, with sacrifices, with oblations : averter of misfortune, wise and illustrious, be present amongst us, and mitigate the evils we have committed.

15. VARUNA, loosen for me the upper, the middle, the lower band ; so, son of ADITI, shall we, through faultlessness in thy worship, become freed from sin

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I. 6. 2.

This hymn is addressed by SHUNAHSHEPAS to VARUNA : the metre is *Gayatri*.

1. Inasmuch as all people commit errors, so do we, divine VARUNA, daily disfigure thy worship by imperfections.

2. Make us not the objects of death, through thy fatal indignation, through the wrath of thee so displeasured.

3. We soothe thy mind, VARUNA, by our praises, for our good, as a charioteer his weary steed.

4. My tranquil (meditations) revert to the desire of life, as birds hover around their nests.

5. When, for our happiness, shall we bring hither VARUNA, eminent in strength, the guide (of men), the regarder of many ?

6. Partake, (MITRA and VARUNA), of the common (oblation), being propitious to the giver and celebrator of this pious rite.

7. He, who knows the path of the birds flying through the air ; he, abiding in the ocean, knows (also) the course of ships.

8. He, who accepting the rites (dedicated to him), knows the twelve months and their productions, and that which is supplementarily engendered.

9. He, who knows the path of the vast, the graceful, and the excellent wind, and who knows those who reside above.

10. He, VARUNA, the accepter of holy rites, the doer of good deeds, has sat down amongst the (divine) progeny, to exercise supreme dominion (over them).

11. Through him, the sage beholds all the marvels that have been or will be wrought.

12. May that very wise son of ADITI, keep us all our days in the right path, and prolong our lives.

13. VARUNA clothes his well-nourished (person), wearing golden armour, whence the (reflected) rays are spread around.

14. A divine (being), whom enemies dare not to offend; nor the oppressors of mankind, nor the iniquitous, (venture to displease).

15. Who has distributed unlimited food to mankind, and especially to us.

16. My thoughts ever turn back to him who is beheld of many, as the kine return to the pastures.

17. Let us together proclaim that my offering has been prepared, and that you, as if the offerer, accept the valued (oblation).

18. I have seen him whose appearance is grateful to all; I have beheld his chariot upon earth: he has accepted these my praises.

19. Hear, VARUNA, this my invocation; make us this day happy: I have appealed to thee, hoping for protection.

20. Thou who art possessed of wisdom, shinest over heaven and earth, and all the world: do thou hear and reply (to my prayers), with (promise of) prosperity.

21. Loose us from the upper bonds, untie the centre and the lower, that we may live.

I. 6. 3.

The supposed author or reciter is SHUNAHSHEPAS, as before; the hymn is addressed to AGNI; the metre is *Gayatri*.

1. Lord of sustenance, assume thy vestments (of light), and offer this our sacrifice.

2. (Propitiated) by brilliant strains, do thou, ever-youthful AGNI, selected by us, become our ministrant priest, (invested) with radiance.

3. Thou, AGNI, art verily as a loving father to a son, as a kinsman to a kinsman, as a friend to a friend.

4. Let VARUNA, MITRA, and ARYAMAN, sit down upon our sacred grass, as they did at the sacrifice of *Manu*.

5. Preceding sacrificer, be pleased with this our sacrifice and with our friendship, and listen to these thy praises.

6. Whatever we offer in repeated and plentiful oblation to any other deity, is assuredly offered to thee.

7. May the lord of men, the sacrificing priest, the gracious, the chosen, be kind to us; may we, possessed of holy fires, be loved of thee.

8. As the brilliant (priests), possessed of holy fires, have taken charge of our oblation, so we, with holy fires, pray to thee.

9. Immortal AGNI, may the praises of mankind be henceforth mutually (the sources of happiness) to both, (to ourselves and to thee).

10. AGNI, son of strength, (accept) this sacrifice, and this our praise, with all thy fires, and grant us (abundant) food.

I. 6. 4.

The *Rishi*, divinity, and metre, as before, except in the last stanza, in which the metre is *Trishtubh*, and the VISHWADEVAS are addressed.

1. (I proceed) to address thee, the sovereign lord of sacrifices, with praises, (for thou scatterest our foes) like a horse (who brushes off flies with) his tail.

2. May he, the son of strength, who moves everywhere fleetly, be propitious to us, and shower down (blessings).

3. Do thou, AGNI, who goest everywhere, ever protect us, whether near or afar, from men seeking to do us injury.

4. AGNI, announce to the gods this our offering, and these our newest hymns.

5. Procure for us the food that is in heaven and mid-air, and grant us the wealth that is on earth.

6. Thou, CHITRABHANU, art the distributor of riches, as the waves of a river are parted by interjacent (islets); thou ever pourest (rewards) upon the giver (of oblations).

7. The mortal whom thou, AGNI, protectest in battle, whom thou incitest to combat, will always command (food).

8. No one will ever be the vanquisher of this thy worshipper, subduer of enemies, for notorious is his prowess.

9. May he who is worshipped by all men, convey us with horses through the battle; may he, (propitiated) by the priests, be the bestower (of bounties).

10. JARABODHA, enter into the oblation for the completion of the sacrifice that benefits all mankind: the worshipper offers agreeable laudation to the terrible (AGNI).

11. May the vast, illimitable, smoke-bannered, resplendent AGNI be pleased with our rite, and grant us food.

12. May AGNI, the lord of men, the invoker and messenger of the gods, the brilliant-rayed, hear us with our hymns, as a prince (listens to the bards).

13. Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old; we worship (all) the gods as well as we are able: may I not omit the praise of the elder divinities.

I. 6. 5.

SHUNAHSHEPAS is the *Rishi*; the metre of the six first stanzas is *Anushtubh*; of the three last, *Gayatri*. The first four stanzas are addressed to INDRA, the two next to the domestic mortar, the next two to the mortar and pestle, and the ninth is of a miscellaneous appropriation, either to HARISCHANDRA, a *Prajapati*, to the *Adhishavana* or the effused libation, to the *Soma* juice, or to the skin (*charma*) on which it is poured.

1. INDRA, as the broad-based stone is raised to express the *Soma* juice; recognize and partake of the effusions of the mortar.

2. INDRA, (in the rite) in which the two platters for containing the juice, as (broad as a woman's) hips, are employed, recognize and partake of the effusions of the mortar.

3. INDRA, (in the rite) in which the housewife repeats egress from and ingress into (the sacrificial chamber), recognize and partake of the effusions of the mortar.

4. When they bind the churning-staff (with a cord), like reins to restrain (a horse), INDRA, recognize and partake of the effusions of the mortar.

5. If, indeed, O *Mortar*, thou art present in every house, give forth (in this rite) a lusty sound, like the drum of a victorious host.

6. Lord of the forest, as the wind gently blows before thee, so do thou, O *Mortar*, prepare the *Soma* juice for the beverage of INDRA.

7. Implements of sacrifice, bestowers of food, loud-sounding, sport like the horses of INDRA champing the grain.

8. Do you two forest lords, of pleasing form, prepare with agreeable libations our sweet (*Soma*) juices for INDRA.

9. Bring the remains of the *Soma* juice upon the platters, sprinkle it upon the blades of *Kusha* grass, and place the remainder upon the cow-hide.

I. 6. 6.

SHUNAHSHEPAS continues to be the reciter: the deity is INDRA; the metre *Pankti.*

1. Veracious drinker of the *Soma* juice, although we be unworthy, do thou, INDRA, of boundless wealth, enrich us with thousands of excellent cows and horses.

2. Thy benevolence, handsome and mighty lord of food, endures for ever: therefore, INDRA, of boundless wealth, enrich us with thousands of excellent cows and horses.

3. Cast asleep (the two female messengers of YAMA); looking at each other, let them sleep, never waking: INDRA, of boundless wealth, enrich us with thousands of excellent cows and horses.

4. May those who are our enemies, slumber, and those, O hero, who are our friends, be awake : INDRA, of boundless wealth, enrich us with thousands of excellent cows and horses.

5. INDRA, destroy this ass, (our adversary), praising thee with such discordant speech ; and do thou, INDRA, of boundless wealth, enrich us with thousands of excellent cows and horses.

6. Let the (adverse) breeze, with crooked course, alight afar off on the forest : INDRA, of boundless wealth, enrich us with thousands of excellent cows and horses.

7. Destroy every one that reviles us ; slay every one that does us injury : INDRA, of boundless wealth, enrich us with thousands of excellent cows and horses.

I. 6. 7.

The hymn is ascribed to SHUNAHSHEPAS ; of the twenty-two stanzas of which it consists, sixteen are addressed to INDRA, three to the ASHWINS, and three to USHAS or the personified dawn. The metre is *Gayatri*, except in verse 15, where it is *Trishtubh*.

1. Let us, who are desirous of food, satisfy this your INDRA, who is mighty, and of a hundred sacrifices, with drops (of *Soma* juice), as a well (is filled) (with water).

2. May he who is (the recipient) of a hundred pure, and of a thousand distilled, (libations), come (to the rite), as water to low (places).

3. All which (libations), being accumulated for the gratification of the powerful INDRA, is contained in his belly, as water in the ocean.

4. This libation is (prepared) for thee : thou approachest it as a pigeon his pregnant (mate), for on that account dost thou accept our prayer.

5. Hero, INDRA, lord of affluence, accepter of praise, may genuine prosperity be (the reward of him) who offers thee laudation.

6. Rise up, SHATAKRATU, for our defence in this conflict ; we will talk together in other matters.

7. On every occasion, in every engagement, we invoke as friends the most powerful INDRA for our defence.

8. If he hear our invocation, let him indeed come to us with numerous bounties, and with (abundant) food.

9. I invoke the man (INDRA), who visits many worshippers from his ancient dwelling-place,—thee, INDRA, whom my father formerly invoked.

10. We implore thee as our friend, who art preferred and invoked by all, (to be favourable) to thy worshippers, protector of dwellings.

11. Drinker of the *Soma* juice, wielder of the thunderbolt, O friend, (bestow upon) us, thy friends, and drinkers of the *Soma* juice, (abundance of cows) with projecting jaws.

12. So be it, drinker of the *Soma* juice, wielder of the thunderbolt, our friend, that thou wilt do, through thy favour, whatever we desire.

13. So, INDRA, rejoicing along with us, we may have (abundant food), and cows may be ours, robust, and rich in milk, with which we may be happy.

14. O DHRISHNU, let some such divinity as thou art, self-presented, promptly bestow, when solicited, (bounties)

upon thy praisers, as (they whirl) the axle of the wheels (of a car).

15. Such wealth, SHATAKRATU, as thy praisers desire, thou bestowest upon them, as the axle (revolves) with the movements (of the waggon).

16. INDRA has ever won riches (from his foes), with his champing, neighing, and snorting (steeds); he, the abounding in acts, the bountiful, has given us as a gift a golden chariot.

17. ASHWINS, come hither, with viands borne on many steeds. DASRAS, (let our dwelling) be filled with cattle and with gold.

18. DASRAS, your chariot, harnessed for both alike, is imperishable; it travels, ASHWINS, through the air.

19. You have one wheel on the top of the solid (mountain), while the other revolves in the sky.

20. USHAS, who art pleased by praise, what mortal enjoyeth thee, immortal? Whom, mighty one, dost thou affect?

21. Diffusive, many-tinted, brilliant (USHAS), we know not (thy limits), whether they be nigh or remote.

22. Daughter of heaven, approach with these viands and perpetuate our wealth.

ANUVAKA VII.

I. 7. 1.

This hymn is addressed to AGNI; the *Rishi* is HIRANYASTUPA, the son of ANGIRAS. The eighth, sixteenth, and eighteenth stanzas are in the *Trishtubh* metre, the rest in *Jagati*

1. Thou, AGNI, wast the first ANGIRAS *Rishi*; a divinity, thou wast the auspicious friend of the deities. In thy rite the wise, the all-discerning, the bright-weaponed *Maruts* were engendered.

2. Thou, AGNI, the first and chiefest ANGIRAS, gracest the worship of the gods; sapient, manifold, for the benefit of all the world, intelligent, the offspring of two mothers, and reposing in various ways for the use of man.

3. AGNI, pre-eminent over the wind, become manifest to the worshipper, in approbation of his worship. Heaven and earth tremble (at thy power); thou hast sustained the burthen in the rite for which the priest was appointed; thou, VASU, hast worshipped the venerable (gods).

4. Thou, AGNI, hast announced heaven to MANU; thou hast more than requited PURURAVAS doing homage to thee. When thou art set free by the attrition of thy parents, they bear thee first to the east, then to the west (of the altar).

5. Thou, AGNI, art the showerer (of desires), the augmenter of the prosperity (of thy worshipper); thou art to be called upon as the ladle is lifted up; upon him who fully understands the invocation and makes the oblation, thou, the provider of sustenance, first bestowest light, and then upon all men.

6. AGNI, excellently wise, thou directest the man who follows improper paths, to acts that are fitted to reclaim him ; thou who, in the strife of heroes, (grateful to them) as widely-scattered wealth, destroyest in the combat the mighty by the feeble.

7. Thou sustainest, AGNI, that mortal (who worships thee), in the best immortality by daily food : thou bestowest on the sage, who is desirous (of creatures) of both kinds of birth, happiness and sustenance.

8. AGNI, who art praised by us for the sake of wealth, render illustrious the performer of the rite ; may we improve the act by a new offspring (given by thee). Preserve us, heaven and earth, along with the gods.

9. Irreproachable AGNI, a vigilant god amongst the gods, (abiding) in the proximity of (thy) parents, and bestowing upon us embodied (progeny), awake us. Be well disposed to the offerer of the oblation ; for thou, auspicious AGNI, grantest all riches.

10. Thou, AGNI, art well disposed to us, thou art our protector, thou art the giver of life to us ; we are thy kinsmen. Uninjurable AGNI, hundreds and thousands of treasures belong to thee, who art the defender of pious acts and attended by good men.

11. The gods formerly made thee, AGNI, the living general of the mortal NAHUSHA : they made ILA, the instructress of MANU, when the son of my father was born.

12. AGNI, who art worthy to be praised, preserve us who are opulent with thy bounties, and also the persons (of our sons) : thou art the defender of cattle for the son of my son, who is ever assiduous in thy worship.

13. Thou, four-eyed AGNI, blazest as the protector of the worshipper, who art at hand for the (security of the) uninterrupted (rite) ; thou cherishest in thy mind the prayer of thine adorer, who offers the oblation to thee, the harmless, the benevolent.

14. Thou, AGNI, desirest (that the worshipper may acquire) that excellent wealth which is requisite for the many-commended priest : thou art called the well-intentioned protector. Thou, who art all-wise, instructest the disciple, and (definest) the points of the horizon.

15. AGNI, thou defendest the man who gives presents (to the priests) on every side, like well-stitched armour. The man who keeps choice viands in his dwelling, and with them entertains (his guests), performs the sacrifice of life, and is the likeness of heaven.

16. AGNI, forgive us this our negligence, this path in which we have gone astray : thou art to be sought as the protector and encourager of those who offer suitable libations; thou art the fulfiller (of the end of rites), thou makest thyself visible to mortals.

17. Pure AGNI, who goest about (to receive oblations), go in thy presence to the hall of sacrifice, as did MANU, and ANGIRAS, and YAYATI, and others of old : bring hither the divine personages, seat them on the sacred grass, and offer them grateful (sacrifice).

18. AGNI, do thou thrive through this our prayer, which we make according to our ability, according to our knowledge : do thou, therefore, lead us to opulence, and endow us with right understanding, securing (abundant) food.

I. 7. 2.

The *Rishi* and metre are the same; the hymn is addressed to INDRA.

1. I declare the former valorous deeds of INDRA, which the thunderer has achieved: he clove the cloud; he cast the waters down (to earth); he broke (a way) for the torrents of the mountain.

2. He clove the cloud, seeking refuge on the mountain: TWASHTRI sharpened his far-whirling bolt: the flowing waters quickly hastened to the ocean, like cows (hastening) to their calves.

3. Impetuous as a bull, he quaffed the *Soma* juice; he drank of the libation at the triple sacrifice. MAGHAVAN took his shaft, the thunderbolt, and with it struck the first-born of the clouds.

4. Inasmuch, INDRA, as thou hast divided the first-born of the clouds, thou hast destroyed the delusions of the deluders, and then engendering the sun, the dawn, the firmament, thou hast not left an enemy (to oppose thee).

5. With his vast destroying thunderbolt, INDRA struck the darkling mutilated VRITRA: as the trunks of trees are felled by the axe, so lies AHI prostrate on the earth.

6. The arrogant VRITRA, as if unequalled, defied INDRA, the mighty hero, the destroyer of many, the scatterer of foes;— he has not escaped the contact of the fate of (INDRA'S) enemies. The foe of INDRA has crushed the (banks of the) rivers.

7. Having neither hand nor foot, he defied INDRA, who struck him with the thunderbolt upon his mountain-like

shoulder, like one emasculated who pretends to virility; then VRITRA, mutilated of many members, slept.

8. The waters, that delight the minds (of men), flow over him, recumbent on this earth, as a river (bursts through) its broken (banks). AHI has been prostrated beneath the feet of the waters, which VRITRA, by his might, had obstructed.

9. The mother of VRITRA was bending over her son, when INDRA struck her nether part with his shaft; so the mother was above and the son underneath, and DANU slept (with her son), like a cow with its calf.

10. The waters carry off the nameless body of VRITRA, tossed into the midst of the never-stopping, never-resting currents. The foe of INDRA has slept a long darkness.

11. The waters, the wives of the destroyer, guarded by AHI, stood obstructed, like the cows by PANIN; but by laying VRITRA, INDRA set open the cave that had confined them.

12. When the single resplendent VRITRA returned the blow (which had been inflicted), INDRA, by thy thunderbolt, thou becamest (furious), like a horse's tail. Thou hast rescued the kine; thou hast won, Hero, the *Soma* juice; thou hast let loose the seven rivers to flow.

13. Neither the lightning nor the thunder (discharged by VRITRA), nor the rain which he showered, nor the thunderbolt, harmed INDRA, when he and AHI contended and MAGHAVAT triumphed also over other (attacks).

14. When fear entered, INDRA, into thy heart when about to slay AHI, what other destroyer of him didst thou

look for, that, alarmed, thou didst traverse ninety and nine streams like a (swift) hawk ?

15. Then INDRA, the wielder of the thunderbolt, became the sovereign of all that is moveable or immoveable, of hornless and horned cattle ; and as he abides the monarch of men, he comprehended all things (within him), as the circumference comprehends the spokes of a wheel.

I. 7. 3.

The *Rishi* is, as before, HIRANYASTUPA. INDRA also is the divinity ; the metre is *Trishtubh*.

1. Come, let us repair to INDRA, (to recover our stolen cattle), for he, devoid of malice, exhilarates our minds ; thereupon he will bestow upon us perfect knowledge of this wealth, (which consists) of kine.

2. I fly, like a hawk to its cherished nest, to that INDRA who is to be invoked by his worshippers in battle, glorifying with excellent hymns, him who is invincible and the giver of wealth.

3. The commander of the whole host has bound his quiver (on his back) : the lord drives the cattle (to the dwelling) of whom he pleases. Mighty INDRA, bestowing upon us abundant wealth, take not advantage of us like a dealer.

4. Verily, INDRA, thou hast slain the wealthy barbarian with thine adamantine (bolt) ; thou, singly assailing (him), although with auxiliaries (the *Maruts*) at hand. Perceiving the impending manifold destructiveness of thy bow, they, the *Sanakas*, the neglecters of sacrifice, perished.

5. The neglecters of sacrifice, contending with the sacrificers, INDRA, fled with averted faces. INDRA, fierce, unyielding, lord of steeds, (they disappeared) when thou didst blow the disregarders of religion from off the heaven, and earth, and sky.

6. (The adherents of VRITRA) encountered the army of the irreproachable (INDRA); men of holy lives encouraged him. Scattered before him, conscious (of their inferiority), like the emasculated contending with men, they fled by precipitous paths.

7. Thou hast destroyed them, INDRA, whether weeping or laughing, on the farthest verge of the sky; thou hast consumed the robber, (having dragged him) from heaven, and hast received the praises of the worshipper, praising thee and offering libations.

8. Decorated with gold and jewels, they were spreading over the circuit of the earth; but mighty as they were, they triumphed not over INDRA: he dispersed them with the (rising) sun.

9. INDRA, as thou enjoyest both heaven and earth, investing the universe with thy magnitude, thou hast blown away the robber with the prayers which are repeated on behalf of those who do not comprehend them.

10. When the waters descended not upon the ends of the earth, and overspread not that giver of affluence with its productions, then INDRA, the showerer, grasped his bolt, and with its brightness milked out the waters from the darkness.

11. The waters flowed to provide the food of INDRA, but (VRITRA) increased in the midst of the navigable (rivers);

then INDRA, with his fatal and powerful shaft, slew VRITRA, whose thoughts were ever turned towards him.

12. INDRA set free (the waters) obstructed by (VRITRA), when sleeping in the caverns of the earth, and slew the horned dryer up (of the world). Thou, MAGHAVAN, with equal swiftness and strength, didst kill with thy thunderbolt the enemy defying thee to battle.

13. The weapon of INDRA fell upon his adversaries ; with his sharp and excellent (shaft) he destroyed their cities ; he then reached VRITRA with his thunderbolt, and (by) slaying him, exhilarated his mind.

14. Thou, INDRA, hast protected KUTSA, grateful for his praises : thou hast defended the excellent DASHADYU engaged in battle : the dust of thy courser's hoofs ascended to heaven : the son of SHWITRA, (through thy favour), rose up, to be again upborne by men.

15. Thou hast protected, MAGHAVAN, the excellent son of SHWITRA, when combating for his lands, and encouraged (by thee) when immersed in water ; do thou inflict sharp pains on those of hostile minds, who have long stood (in enmity) against us.

I. 7. 4.

The *Rishi* is the same ; the hymn is addressed to the ASHWINS ; the metre is *Trishtubh*, except in the ninth and twelfth stanzas, in which it is *Jagati*.

1. Wise ASHWINS, be present with us thrice to-day : vast is your vehicle, as well as your munificence : your union is like that of the shining (day) and dewy (night) : (suffer yourselves) to be detained by the learned (priests).

2. Three are the solid (wheels) of your abundance-bearing chariot, as all (the gods) have known (it to be), when attendant on VENA, the beloved of SOMA: three are the columns placed (above it) for support, and in it thrice do you journey by night, and thrice by day.

3. Thrice in one entire day do you repair the faults (of your worshippers): thrice to-day sprinkle the oblation with sweetness; and thrice, evening and morning, ASHWINS, grant us strength-bestowing food.

4. Thrice, ASHWINS, visit our dwelling, and the man who is well-disposed towards us: thrice repair to him who deserves your protection, and instruct us in threefold knowledge: thrice grant us gratifying (rewards): thrice shower upon us food, as (INDRA pours down) rain.

5. ASHWINS, thrice bestow upon us riches: thrice approach the divine rite: thrice preserve our intellects: thrice grant us prosperity, thrice food. The daughter of the sun has ascended your three-wheeled car.

6. Thrice grant us, ASHWINS, the medicaments of heaven, and those of earth, and those of the firmament: give to my son the prosperity of SHANYU: cherishers of wholesome (herbs), preserve the well-being of the three humours (of the body).

7. ASHWINS, who are to be thrice worshipped, day by day, repose on the triple (couch of) sacred grass upon the earth, (that forms the altar): car-borne NASATYAS, repair from afar to the threefold (place of sacrifice), as the vital air to (living) bodies.

8. Come, ASHWINS, thrice, with the seven mother-streams: the three rivers are ready; the triple oblation is

prepared : rising above the three worlds, you defend the sun in the sky, who is established for both night and day.

9. Where, NASATYAS, are the three wheels of your triangular car ? where the three fastenings and props (of the awning) ? When will be the harnessing of the powerful ass, that you may come to the sacrifice ?

10. Come, NASATYAS, to the sacrifice : the oblation is offered ; drink the juice with mouths that relish the sweet savour. Before the dawn, even, SAVITRI sends (to bring you) to the rite, your wonderful car shining with clarified butter.

11. Come, NASATYAS, with the thrice eleven divinities : come, ASHWINS, to drink the oblation : prolong our lives, efface our faults, restrain our enemies, and be ever with us.

12. Borne in your car that traverses the three worlds, bring to us, ASHWINS, present affluence, attended by (male) progeny : I call upon you both, listening to me, for protection ; be to us for vigour in battle.

I. 7. 5.

The *Rishi* is the same ; the first and ninth verses are in the *Jagatī* metre, the rest in the *Trishtubh*. The divinity of the whole hymn is SAVITRI, but in the first verse AGNI, MITRA, VARUNA, and *Night* are included as subordinate or associated deities.

1. I invoke AGNI first, for protection : I invoke for protection, MITRA and VARUNA : I invoke *Night*, who brings rest to the world : I invoke the divine SAVITRI for my preservation.

2. Revolving through the darkened firmament, arousing mortal and immortal, the divine SAVITRI travels in his golden chariot, beholding the (several) worlds.

3. The divine SAVITRI travels by an upward and by a downward path: deserving adoration, he journeys with two white horses: he comes hither from a distance, removing all sins.

4. The many-rayed adorable SAVITRI, having power (to disperse) darkness from the world, has mounted his nigh-standing chariot, decorated with many kinds of golden ornaments, and furnished with golden yokes.

5. His white-footed coursers, harnessed to his car with a golden yoke, have manifested light to mankind. Men and all the regions are ever in the presence of the divine SAVITRI.

6. Three are the spheres; two are in the proximity of SAVITRI, one leads men to the dwelling of YAMA. The immortal (luminaries) depend upon SAVITRI as a car upon the pin of the axle; let him who knows (the greatness of SAVITRI) declare it.

7. *Suparna*, (the solar ray), deep-quivering, life-bestowing, well-directed, has illuminated the three regions. Where now is SURYA? Who knows to what sphere his rays have extended?

8. He has lighted up the eight points of the horizon, the three regions of living beings, the seven rivers: may the golden-eyed SAVITRI come hither, bestowing upon the offerer of the oblation desirable riches.

9. The gold-handed, all-beholding SAVITRI travels between the two regions of heaven and earth, dispels diseases,

approaches the sun, and overspreads the sky with gloom, alternating radiance.

10. May the golden-handed, life-bestowing, well-guiding, exhilarating, and affluent SAVITRI, be present (at the sacrifice); for the deity, if worshipped in the evening, is at hand, driving away *Rakshasas* and *Yatudhanas*.

11. Thy paths, SAVITRI, are prepared of old, are free from dust, and well placed in the firmament; (coming) by those paths easy to be traversed, preserve us to-day. Deity, speak to us.

ANUVAKA VIII.

I. 8. 1.

The *Rishi* is KANWA, son of GHORA; the deity is AGNI. The metre of the odd verses is *Brihati*, having twelve syllables in the third *Pada* or quarter of the stanza; the metre of the even verses is termed *Satobrihati*, having the first and third *Padas* equal.

1. We implore with sacred hymns the mighty AGNI, whom other (*Rishis*) also praise, for the benefit of you, who are many people, worshipping the gods.

2. Men have recourse to AGNI, the augmenter of vigour: offering oblations, we worship thee: do thou, liberal giver of food, be well disposed to us here this day, and be our protector.

3. We select thee, AGNI, the messenger and invoker of the gods, who art endowed with all knowledge. The flames of thee, who art mighty and eternal, spread around thy rays, touch the heavens.

4. The deities VARUNA, MITRA, and ARYAMAN kindle thee, (their) ancient messenger. The man who has offered thee (oblations), obtains through thee, AGNI, universal wealth.

5. Thou, AGNI, art the giver of delight, the invoker and messenger of the gods, the domestic guardian of mankind : the good and durable actions which the gods perform are all aggregated in thee.

6. Youthful and auspicious AGNI, whatever oblation may be presented to thee, do thou, well disposed towards us, either now or at any other time, convey it to the powerful gods.

7. In this manner the devout adore thee, who art such (as described), bright with thine own radiance. Men, with (seven) ministrant priests, kindle AGNI (with oblations), victorious over their enemies.

8. The destroying (deities along with thee) have slain VRITRA : they have made earth and heaven and the firmament the spacious dwelling-place (of living creatures) : may AGNI, possessed of wealth, when invoked, be a benefactor to KANWA, like a horse that neighs in a conflict for cattle.

9. Take your seat, AGNI, on the sacred grass, for thou art mighty ; shine forth, for thou art devoted to the gods : adorable and excellent AGNI, emit the moving and graceful smoke.

10. Bearer of oblations, (thou art he) whom the gods detained for the sake of MANU ; whom, giver of wealth, KANWA, the host of pious guests, has detained ; whom

INDRA detained, and whom (now) some other worshipper has detained.

11. The rays of that AGNI, whom KANWA made more brilliant than the sun, pre-eminently shine : him do these our hymns, him do we, extol.

12. AGNI, giver of food, complete our treasures, for the friendship of the gods is obtainable through thee. Thou art lord over famous viands : make us happy, for thou art great.

13. Stand up erect for our protection, like the divine SAVITRI : erect, thou art the giver of food, for which we invoke thee with unguents, and priests (offering oblations).

14. Erect, preserve us by knowledge from sin : consume every malignant spirit : raise us aloft, that we may pass (through the world) ; and that we may live, convey our wealth (of oblations) to the gods.

15. Youthful and most resplendent AGNI, protect us against evil spirits, and from the malevolent (man), who gives no gifts : protect us from noxious (animals), and from those who seek to kill us.

16. AGNI, with the burning rays, destroy entirely our foes, who make no gifts, as (potters' ware) with a club : let not one who is inimical to us, nor the man who attacks us with sharp weapons, prevail against us.

17. AGNI is solicited for power-conferring (affluence) ; he has granted prosperity to KANWA, he has protected our friends, as well as the (sage who was) the host of the holy, and (every other) worshipper (who has had recourse to him) for riches.

18. We invoke from afar, along with AGNI, TURVASHA, YADU, and UGRADEVA: let AGNI, the arrester of the robber, bring hither NAVAVASTWA, BRIHADRATHA, and TURVITI.

19. MANU detained thee, AGNI, (to give) light to the various races of mankind. Born for the sake of sacrifice, and satiated with oblations, thou, whom men reverence, hast blazed for KANWA.

20. The flames of AGNI are luminous, powerful, fearful, and not to be trusted. Ever assuredly and entirely consume the mighty spirits of evil and all our other adversaries.

I. 8. 2.

The *Rishi* is KANWA; the hymn is addressed to the MARUTS the metre is *Gayàtri.*

1. Celebrate, KANWAS, the aggregate strength of the MARUTS, sportive, without horses, but shining in their car.

2. Who, borne by spotted deer, were born self-radiant, with weapons, war-cries, and decorations.

3. I hear the cracking of the whips in their hands, wonderfully inspiring (courage) in the fight.

4. Address the god-given prayer to those who are your strength, the destroyers of foes, the powerful, possessed of brilliant reputation.

5. Praise the sportive and resistless might of the MARUTS, who were born amongst kine, and whose strength has been nourished by (the enjoyment of) the milk.

6. Which is chief leader among you, agitators of heaven and earth, who shake all around like the top (of a tree)?

7. The householder, in dread of your fierce and violent approach, has planted a firm (buttress); for the many-ridged mountain is shattered (before you).

8. At whose impetuous approach, earth trembles like an enfeebled monarch through dread (of his enemies).

9. Stable is their birthplace, (the sky), yet the birds (are able) to issue from (the sphere of) their parent; for your strength is everywhere (divided) between two (regions, or heaven and earth).

10. They are the generators of speech: they spread out the waters in their courses: they urge the lowing (cattle) to enter (the water) up to their knees (to drink).

11. They drive before them in their course, the long, vast, uninjurable, rain-retaining cloud.

12. MARUTS, as you have vigour, invigorate mankind; give animation to the clouds.

13. Wherever the MARUTS pass, they fill the way with clamour: every one hears their (noise).

14. Come quickly, with your swift (vehicles): the offerings of the KANWAS are prepared; be pleased with them.

15. The offering is prepared for your gratification: we are your (worshippers), that we may live all our life.

I. 8. 3.

The *Rishi*, deities, and metre continue the same.

1. MARUTS, who are fond of praise, and for whom the sacred grass is trimmed, when will you take us by both hands as a father does his son?

2. Where indeed are you (at present)? When will your arrival take place? Pass from the heaven, not from the earth. Where do they who worship you cry (to you) like cattle?

3. Where, MARUTS, are your new treasures? where your valuable (riches)? where all your auspicious (gifts)?

4. That you, sons of PRISHNI, may become mortals, and your panegyrist become immortal.

5. Never may your worshipper be indifferent to you, as a deer (is never indifferent) to pasture, so that he may not tread the path of YAMA.

6. Let not the most powerful and indestructible NIRRITI destroy us; let him perish with our (evil) desires.

7. In truth the brilliant and vigorous MARUTS, cherished by RUDRA, send down rain without wind upon the desert.

8. The lightning roars like a parent cow that bellows for its calf, and hence the rain is set free by the MARUTS.

9. They spread darkness over the day by a water-bearing cloud, and thence inundate the earth.

10. At the roaring of the MARUTS, every dwelling of earth (shakes), and men also tremble.

11. MARUTS, with strong hands, come along the beautifully-embanked rivers with unobstructed progress.

12. May the felloes of your wheels be firm; may your cars and their steeds be steady, and your fingers well skilled (to hold the reins).

13. Declare in our presence, (priests), with voice attuned to praise BRAHMANASPATI, AGNI, and the beautiful MITRA.

14. Utter the verse that is in your mouths, spread it out like a cloud spreading rain: chant the measured hymn.

15. Glorify the host of MARUTS, brilliant, deserving of praise, entitled to adoration : may they be exalted by this our worship.

I. 8. 4.

The *Rishi* and deities are the same ; the metre is *Brihati* in the odd verses, *Satobrihati* in the even.

1. When MARUTS, who make (all things) tremble, you direct your awful (vigour) downwards from afar, as light (descends from heaven), by whose worship, by whose praise (are you attracted) ? to what (place of sacrifice), to whom, indeed, do you repair ?

2. Strong be your weapons for driving away (your) foes, firm in resisting them : yours be the strength that merits praise, not (the strength) of a treacherous mortal.

3. Directing MARUTS, when you demolish what is stable, when you scatter what is ponderous, then you make your way through the forest (trees) of earth and the defiles of the mountains.

4. Destroyers of foes, no adversary of yours is known above the heavens, nor (is any) upon earth : may your collective strength be quickly exerted, sons of RUDRA, to humble (your enemies).

5. They make the mountains tremble, they drive apart the forest-trees. Go, divine MARUTS, whither you will, with all your progeny, like those intoxicated.

6. You have harnessed the spotted deer to your chariot ; the red deer yoked between them, (aids to) drag the car :

the firmament listens for your coming, and men are alarmed.

7. RUDRAS, we have recourse to your assistance for the sake of our progeny : come quickly to the timid KANWA, as you formerly came, for our protection.

8. Should any adversary, instigated by you, or by man, assail us, withhold from him food and strength and your assistance.

9. PRACHETASAS, who are to be unreservedly worshipped, uphold (the sacrificer) KANWA : come to us, MARUTS, with undivided protective assistances, as the lightnings (bring) the rain.

10. Bounteous givers, you enjoy unimpaired vigour : shakers (of the earth), you possess undiminished strength : MARUTS, let loose your anger, like an arrow, upon the wrathful enemy of the *Rishis*.

I. 8. 5.

The deity is BRAHAMANASPATI ; the *Rishi* is still KANWA ; the metre the same as in the preceding.

1. Rise up, BRAHMANASPATI : devoted to the gods, we solicit thee. Bounteous MARUTS, be nigh at hand : INDRA, be a partaker of the libation.

2. Man celebrates thee, son of strength, for the wealth abandoned (by the foe). MARUTS, may he who praises you obtain wealth, yielding excellent steeds and eminent vigour.

3. May BRAHMANASPATI approach us : may the goddess, speaker of truth, approach us : may the gods (drive away) every adversary, and, present, conduct us to the sacrifice which is beneficial to man, and (abounds) with respectably-presented offerings.

4. He who presents to the ministrant (priest) wealth fit to be accepted, enjoys inexhaustible abundance : for him we worship ILA, attended by brave warriors, inflicting much injury, receiving none.

5. Verily BRAHMANASPATI proclaims the sacred prayer, in which the divinities, INDRA, VARUNA, MITRA and ARYAMAN, have made their abode.

6. Let us recite, gods, that felicitous and faultless prayer at sacrifices : if you, leaders, desire (to hear) this prayer, then will all that is to be spoken reach unto you.

7. Who, (except BRAHMANASPATI), may approach the man who is devoted to the gods, by whom the clipped sacred grass is spread : the giver of the oblation has proceeded with the priests (to the hall of sacrifice), for he has a dwelling (abounding) internally with precious things.

8. Let BRAHMANASPATI concentrate his strength : associated with the regal (divinities), he slays (the foe) : in the time of danger he maintains his station : armed with the thunderbolt, there is no encourager nor discourager of him in a great battle or a small.

I. 8. 6.

The *Rishi* is KANWA: the three first and the three last stanzas are addressed to VARUNA, MITRA, and ARYAMAN; the middle three to the ADITYAS: the metre is *Gayatri*.

1. The man whom the wise VARUNA, MITRA, and ARYAMAN protect quickly subdues (his foes).

2. He whom they heap (with riches), as if (collected) by his own arms; the man whom they defend from the malignant; every such man, safe from injury, prospers.

3. The kings (VARUNA, etc.) first destroy their strongholds, and then the foes of those (who worship them), and put aside their evil deeds.

4. ADITYAS, to you repairing to the sacrifice, the path is easy and free from thorns: no unworthy oblation is here prepared for you.

5. ADITYAS, guides, may the sacrifice which you come to by a straight path, be to you for your gratification.

6. That mortal (whom you favour), exempt from harm, obtains all valuable wealth, and offspring like himself.

7. How, my friends, shall we recite praise (worthy) of the great glory of MITRA, VARUNA, and ARYAMAN?

8. I do not denounce to you him who assails or reviles the man devoted to the gods; I rather propitiate you with offered wealth.

9. For he (the worshipper) loves not, but fears to speak evil (of any one), as a gamester fears (his adversary) holding the four (dice), until they are thrown.

I. 8. 7.

Rishi and metre as before ; the deity is PUSHAN.

1. PUSHAN, convey us over the road, remove the wicked (obstructer of the way). Son of the cloud, deity, go before us.

2. If a wicked (adversary), PUSHAN, a robber, or one who delights in evil, points out to us (the way we ought not to go), do thou drive him from the road.

3. Drive him far away, apart from the road, the hinderer of our journey, a thief, a deceiver.

4. Trample with your feet upon the mischievous (body) of that evil-minded pilferer of both (what is present and what is absent), whoever he be.

5. Sagacious and handsome PUSHAN, we solicit of thee that protection wherewith thou hast encouraged the patriarchs.

6. Therefore do thou, who art possessed of all prosperity, and well equipped with golden weapons, bestow upon us riches that may be liberally distributed.

7. Lead us past our opponents ; conduct us by an easy path ; know, PUSHAN, how to protect us on this (journey).

8. Lead us where there is abundant fodder ; let there be no extreme heat by the way ; PUSHAN, know how to protect us on this (journey).

9. Be favourable to us, fill us (with abundance), give us (all good things), sharpen us (with vigour), fill our bellies ; PUSHAN, know how to protect us on this (journey).

10. We do not censure PUSHAN, but praise him with hymns ; we solicit the good-looking (PUSHAN) for riches.

I. 8. 8.

The *Rishi* is the same; the deity is RUDRA; the third stanza is addressed to MIRTA and VARUNA also, and the last three verses to SOMA; the metre of the last verse is *Anushtubh*, of the rest, *Gayatri*.

1. When may we repeat a most grateful hymn to the wise, the most bountiful and mighty RUDRA, who is (cherished) in our hearts?

2. By which earth may (be induced to) grant the gifts of RUDRA to our cattle, our people, our cows, and our progeny.

3. By which MITRA, and VARUNA, and RUDRA, and all the gods, being gratified, may show us (favour).

4. We ask the felicity of SHANYU, from RUDRA, the encourager of hymns, the protector of sacrifices, possessed of medicaments that confer delight.

5. Who is so brilliant as SHANYU, who gratifies like gold, the best of the gods, the provider of habitations?

6. Who bestows easily-obtained happiness on our steeds, our rams, our ewes, our men, our women, and our cows?

7. SOMA, grant us prosperity more than (sufficient for) a hundred men, and much strength-engendering food.

8. Let not the adversaries of SOMA, let not our enemies, harm us: cherish us, INDRA, with (abundant) food.

9. SOMA, who art immortal, and abidest in an excellent dwelling, have regard for thy subjects, when at their head in the hall of sacrifice thou observest them (engaged in) decorating thee.

ANUVAKA IX.

I. 9. 1.

PRASKANWA, the son of KANWA, is the *Rishi*; AGNI is the deity; but the two first verses are addressed also to the ASHWINS and to USHAS (the dawn); the metre is *Brihati* in the odd verses, *Satobrihati* in the even.

1. AGNI, who art immortal, and cognisant of all begotten things, bring from the dawn to the donor (of the oblation), wealth of many sorts, with an excellent habitation: bring hither to-day the gods awaking with the morning.

2. For thou, AGNI, art the accepted messenger of the gods, the bearer of oblations, the vehicle of sacrifices: associated with USHAS and the ASHWINS, bestow upon us abundant and invigorating food.

3. We select to-day AGNI, the messenger, the giver of dwellings, the beloved of many, the smoke-bannered, the light-shedding, the protector of the worship of the worshipper at the break of day.

4. I praise AGNI at the break of day, the best and youngest (of the gods), the guest (of man), the universally-invoked, who is friendly to the man that offers (oblations), who knows all that are born, that he may go (to bring) the other divinities.

5. AGNI, immortal sustainer of the universe, bearer of oblations, deserving of adoration, I will praise thee, who art exempt from death, the preserver, the sacrificer.

6. Juvenile AGNI, whose flames delight, who art universally invoked, and art praised (by us) on behalf of the worshipper, understand (our wishes), and, granting

PRASKANWA to live a lengthened life, do honour to the divine man.

7. All people kindle thee, AGNI, the sacrificer, the omniscient ; do thou, AGNI, who art invoked by many, quickly bring hither the sapient deities.

8. Object of holy rites, (bring hither) on the dawn following the night, SAVITRI, USHAS, the ASHWINS, BHAGA, and AGNI : the *Kanwas* pouring out libations, kindle the wafter of the burnt offering.

9. Thou, AGNI, art the protector of the sacrifices of the people, and the messenger (of the gods) ; bring hither today the gods awaking at dawn, and contemplating the sun, to drink the *Soma* juice.

10. Resplendent AGNI, visible to all, thou hast blazed after many preceding dawns, thou art the protector (of people) in villages, thou art the associate of man placed on the east (of the altar).

11. We place thee, AGNI, as MANU placed thee, who art the implement of sacrifice, the invoker, the ministering priest, very wise, the destroyer (of foes), immortal, the messenger (of the gods).

12. When, cherisher of friends, thou art present as the *Purohita* at a sacrifice, and dischargest the mission to the gods, then thy flames roar like the resounding billows of the ocean.

13. AGNI, with sharp ears, hear me : let MITRA and ARYAMAN, and (other) early-stirring deities, with all the accompanying oblation-bearing gods, sit down at the sacrifice upon the sacred grass.

14. Let the munificent MARUTS, who have tongues of fire, and are encouragers of sacrifice, hear our praise : let the rite-fulfilling VARUNA, with the ASHWINS, and with USHAS, drink the *Soma* juice.

I. 9. 2.

The deity and *Rishi* are the same, except in the last stanza and the half of the preceding, which include any deified being ; the metre is *Anushtubh*.

1. AGNI, do thou, in this our rite, worship the VASUS, the RUDRAS, the ADITYAS, or any other (living) being sprung from MANU, sacrificing well and sprinkling water.

2. Verily the discriminating gods are givers of rewards to the offerer (of oblations) : lord of red coursers, propitiated by our praises, bring hither the three and thirty divinities.

3. AGNI, accomplisher of solemn acts, cognisant of all who are born, hear the invocation of PRASKANWA, as thou hast heard those of PRIYAMEDHA, of ATRI, of VIRUPA, of ANGIRAS.

4. The performers of great ceremonies, the offerers of acceptable sacrifices, have invoked for (their protection), AGNI, shining amidst the solemnities, with pure resplendence.

5. Invoked by oblations, giver of rewards, listen to these praises with which the sons of KANWA invoke thee for protection.

6. AGNI, granter of abundant sustenance, who art beloved of many, the sons of men invoke thee, radiant-haired, to bear the oblation (to the gods).

7. The wise have placed thee, AGNI, in (their) sacrifices as the invoker, the ministrant priest, the donor of vast wealth, the quick-hearing, the far-renowned.

8. The wise (priests), with effused libations of *Soma* juice, have summoned thee, vast and brilliant AGNI, to partake of the (sacrificial food), as they hold the oblation on the part of the individual who presents it.

9. Strength-generated, giver of rewards, provider of dwellings, place here to-day upon the sacred grass the morning-moving deities, or (other) deified being, to drink the *Soma* juice.

10. Worship with conjoint invocations, AGNI, the present deified being: bounteous divinities, this is the *Soma* juice; drink it, for it was yesterday expressed.

I. 9. 3.

The *Rishi* as before; the deities are the ASHWINS; the metre is *Gayatri*.

1. The beloved USHAS, until now unseen, scatters darkness from the sky: ASHWINS, I greatly praise you.

2. Who are divine, of pleasing appearance, children of the sea, willing dispensers of wealth, and granters of dwellings, (in recompense of) pious acts.

3. Since your chariot proceeds, (drawn) by your steeds, above the glorious heavens, your praises are proclaimed (by us).

4. (ASHWINS); guides; the sun, (the evaporator) of the waters, the nourisher, the protector and beholder of the (solemn) rite, nourishes (the gods) with our oblation.

5. NASATYAS, accepting our praises, partake of the exhilarating *Soma* juice, the animator of your minds.

6. ASHWINS, grant us that invigorating food which may satisfy us, having dispelled the gloom (of want).

7. Come as a ship, to bear us over an ocean of praises: harness, ASHWINS, your car.

8. Your vessel, vaster than the sky, stops on the seashore: your chariot (waits on the land): the drops (of the *Soma* juice) are expressed for your worship.

9. KANWAS, (ask this of the ASHWINS): (How) do the rays (of the sun proceed) from the sky? (How) does the dawn (rise) in the region of the waters? Where do you desire to manifest your own persons?

10. There was light to irradiate the dawn: the sun (rose) like gold: the fire shone with darkened flames.

11. A fit path was made for the sun to go beyond the boundary (of night); the radiance of the luminary became visible.

12. The worshipper acknowledges whatever boon he receives from the ASHWINS, satiate with the enjoyment of the *Soma* juice.

13. Causers of felicity, co-dwellers with your worshipper, as with MANU, come hither to drink of the *Soma* juice, and (accept) our praise.

14. May USHAS follow the lustre of your approach, circumambient ASHWINS, and may you be pleased with the oblations offered by night.

15. ASHWINS, may you both drink (the libation), and bestow upon us happiness, through your irreproachable protection.

I. 9. 4.

The *Rishi* is PRASKANWA ; the deities are the ASHWINS : the metre of the odd verses *Brihati*, of the even, *Satobrihati*.

1. ASHWINS, encouragers of sacrifice, this most sweet *Soma* juice is prepared for you ; drink it of yesterday's expressing, and grant riches to the donor.

2. Come, ASHWINS, with your three-columned triangular car : the KANWAS repeat your praise at the sacrifice ; graciously hear their invocation.

3. ASHWINS, encouragers of sacrifice, drink this most sweet *Soma* juice ; approach to-day the giver of the offering, you who are of pleasing aspects, and bearers of wealth.

4. Omniscient ASHWINS, stationed on the thrice-heaped sacred grass, sprinkle the sacrifice with the sweet juice : the illustrious KANWAS, with effused libations, invoke you.

5. With such desired aids as you protected KANWA with, do you, cheri hers of pious acts, preserve us : encouragers of sacrifice, drink the *Soma* juice.

6. Good-looking ASHWINS, as you brought in your car, bearers of wealth, abundance to SUDAS, so bring to us the riches that many covet, whether from the firmament or the sky beyond.

7. NASATYAS, whether you abide far off or close at hand, come to us in your well-constructed car, with the rays of the sun.

8. Let your coursers, the grace of the sacrifice, bring you to be present at our rite : guides (of men), bestowing food upon the pious and liberal donor (of the offering), sit down on the sacred grass.

9. Come, NASATYAS, with your sun-clad chariot, in which you have ever conveyed wealth to the donor (of the offering), to drink of the sweet *Soma* juice.

10. We invoke with chanted and recited hymns, the ver affluent ASHWINS, to be present for our protection. Have you not ever drunk the *Soma* juice in the favoured dwelling of the KANWAS ?

I. 9. 5.

The *Rishi* is the same, but the hymn is addressed to USHAS, the personified dawn, or Aurora: the metre is the same as in the preceding.

1. USHAS, daughter of heaven, dawn upon us with riches: diffuser of light, dawn upon us with abundant food: bountiful goddess, dawn upon us with wealth (of cattle).

2. Abounding with horses, abounding with kine, bestowers of every sort of wealth, (the divinities of morning) are possessed of much that is necessary for the habitations (of men): USHAS, speak to me kind words: send us the affluence of the wealthy.

3. The divine USHAS has dwelt (in heaven of old): may she dawn to-day, the excitress of chariots which are harnessed at her coming, as those who are desirous of wealth (send ships) to sea.

4. USHAS, at thy comings wise men turn their minds to benefactions; of these men, the most wise KANWA proclaims the fame.

5. USHAS, nourishing (all), comes daily like a matron, the directress (of household duties), conducting all transient (creatures) to decay: (at her coming) each biped stirs and she wakes up the birds.

6. She animates the diligent, and sends clients (to their patrons); and, shedder of dews, knows not delay; bestower of food, at thy rising the soaring birds no longer suspend (their flight).

7. This auspicious USHAS has harnessed (her vehicles) from afar, above the rising of the sun; and she comes gloriously upon man, with a hundred chariots.

8. All living beings adore her, that she may be visible: bringer of good, she lights up the world: the affluent daughter of heaven drives away the malevolent, and disperses the absorbers (of moisture).

9. Shine around, USHAS, with cheering lustre, bringing us every day much happiness, and scattering darkness.

10. Inasmuch, bringer of good, as thou dawnest, the breath and life of all (creatures) rest in thee: diffuser of light, come to us with thy spacious car: possessor of wondrous wealth, hear our invocation.

11. USHAS, accept the (sacrificial) food which of many kinds exists among the human race, and thereby bring to the ceremony the pious, who, offering oblations, praise thee.

12. USHAS, bring from the firmament all the gods, to drink the *Soma* juice, and do thou thyself bestow upon us excellent and invigorating food, along with cattle and horses.

13. May that USHAS whose bright auspicious rays are visible all around, grant us desirable, agreeable, and easily-attainable riches.

14. Adorable USHAS, whom the ancient sages invoked for protection and for food, do thou, (radiant) with pure light, (pleased) by our offerings, accept our praises.

15. USHAS, since thou hast to-day set open the two gates of heaven with light, grant us a spacious and secure habitation : bestow upon us, goddess, cattle and food.

16. Adorable USHAS, associate us with much and multiform wealth, and with abundant cattle, with all foe-confounding fame, and, giver of sustenance, with food.

I. 9. 6.

The *Rishi* and deity are the same ; the metre is *Anushtubh*.

1. USHAS, come by auspicious ways from above the bright (region of the) firmament ; let the purple (kine) bring thee to the dwelling of the offerer of the *Soma* juice.

2. USHAS, in the ample and beautiful chariot in which thou ridest, come to-day, daughter of heaven, to the pious offerer of the oblation.

3. White-complexioned USHAS, upon thy coming, bipeds and quadrupeds (are in motion), and the winged birds flock around from the boundaries of the sky.

4. Thou, USHAS, dispersing the darkness, illuminest the shining universe with thy rays ; such as thou art, the KANWAS, desirous of wealth, praise thee with their hymns.

I. 9. 7.

PRASKANWA is still the *Rishi*; the deity is SURYA, the sun. The first nine stanzas are in the *Gayatri* metre, the last four in the *Anushtubh*.

1. His coursers bear on high the divine all-knowing Sun, that he may be seen by all (the worlds).

2. (At the approach) of the all-illuminating Sun, the constellations depart with the night, like thieves.

3. His illuminating rays behold men in succession, like blazing fires.

4. Thou, SURYA, outstrippest all in speed; thou art visible to all; thou art the source of light; thou shinest throughout the entire firmament.

5. Thou risest in the presence of the MARUTS, thou risest in the presence of mankind, and so as to be seen in the presence of the whole (region) of heaven.

6. With that light with which thou, the purifier and defender from evil, lookest upon this creature-bearing world,—

7. Thou traversest the vast ethereal space, measuring days and nights, and contemplating all that have birth.

8. Divine and light-diffusing SURYA, thy seven coursers bear thee, bright-haired, in thy car.

9. The Sun has yoked the seven mares that safely draw his chariot, and comes with them self-harnessed.

10. Beholding the up-springing light above the darkness, we approach the divine Sun among the gods, the excellent light.

11. Radiant with benevolent light, rising to-day and mounting into the highest heaven, do thou, O Sun, remove the sickness of my heart, and the yellowness (of my body).

12. Let us transfer the yellowness (of my body) to the parrots, to the starlings, or to the *Haritala* (tree).

13. This ADITYA has risen with all (his) might, destroying my adversary, for I am unable to resist my enemy.

ANUVAKA X.

I. 10. 1.

The *Rishi* is SAVYA, the son of ANGIRAS; the hymn is addressed to INDRA; the two last verses are in the *Trishtubh* metre, the rest in the *Jagati*.

1. Animate with praises that ram, (INDRA), who is adored by many, who is gratified by hymns, and is an ocean of wealth; whose good deeds spread abroad for the benefit of mankind, like the rays of light: worship the powerful and wise INDRA, for the enjoyment of prosperity.

2. The protecting and fostering *Ribhus* hastened to the presence of INDRA, of graceful motion, and irradiating the firmament, imbued with vigour, the humiliator of his enemies, the performer of a hundred pious acts; and by them, encouraging words were uttered.

3. Thou hast opened the cloud for the ANGIRASAS, thou hast shown the way to ATRI, who vexes his adversaries by a hundred doors; thou hast granted wealth, with food, to VIMADA: thou art wielding thy thunderbolt in defence of a worshipper engaged in battle.

4. Thou hast opened the receptacle of the waters; thou hast detained in the mountain the treasure of the malignant; when thou hadst slain VRITRA, the destroyer, thou madest the sun visible in the sky.

5. Thou, INDRA, by thy devices, hast humbled the deceivers who presented oblations to their own mouths: propitious to men, thou hast destroyed the cities of PIPRU, and hast well defended RIJISHWAN in robber-destroying (contests).

6. Thou hast defended KUTSA in fatal fights with SHUSHNA; thou hast destroyed SHAMBARA in defence of ATITHIGWA; thou hast trodden with thy foot upon the great ARBUDA: from remote times wast thou born for the destruction of oppressors.

7. In thee, INDRA, is all vigour fully concentrated; thy will delights to drink the *Soma* juice; it is known by us that the thunderbolt is deposited in thy hands: cut off all prowess from the foe.

8. Discriminate between the *Aryas* and they who are *Dasyus*: restraining those who perform no religious rites, compel them to submit to the performer of sacrifices: be thou, who art powerful, the encourager of the sacrificer: I am desirous of celebrating all thy deeds in ceremonies that give thee satisfaction.

9. INDRA abides, humbling the neglecters of holy acts in favour of those who observe them; and punishing those who turn away from his worship in favour of those who are present (with their praise); VAMRA, while praising him, whether old or adolescent, and spreading through heaven, carried off the accumulated (materials of the sacrifice).

10. If USHANAS should sharpen thy vigour by his own, then would thy might terrify by its intensity both heaven and earth. Friend of man, let the will-harnessed steeds,

with the velocity of the wind, convey thee, replete (with vigour), to (partake of the sacrificial) food.

11. When INDRA is delighted with acceptable hymns, he ascends (his car), drawn by more and more obliquely-curveting coursers ; fierce, he extracts the waters from the passing (cloud) in a torrent, and has overwhelmed the extensive cities of SHUSHNA.

12. Thou mountest thy chariot willingly, INDRA, for the sake of drinking the libations : such as thou delightest in have been prepared (at the sacrifice of) SHARYATA ; be pleased with them, as thou art gratified by the effused *Soma* juices (at the sacrifices) of others, so dost thou obtain imperishable fame in heaven.

13. Thou hast given, INDRA, the youthful VRICHAYA to the aged KAKSHIVAT, praising thee and offering libations : thou, SHATAKRATU, wast MENA, the daughter of VRISHANASHWA : all these thy deeds are to be recited at thy worship.

14. INDRA has been had recourse to, that he may assist the pious in their distress. Praise by the PAJRAS, is (as stable) as the post of a doorway. INDRA, the giver of riches, who is possessed of horses, cattle, chariots, and wealth, is present.

15. This adoration is offered to the shedder of rain, the self-resplendent, the possessor of true vigour, the mighty : may we be aided, INDRA, in this conflict, by many heroes, and abide in a prosperous (habitation, bestowed) by thee.

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I. 10. 2.

The *Rishi* and divinity are the same; the metre of the 13th and 15th verses is *Trishtubh*, of the rest *Jagati*.

1. Worship well that ram who makes heaven known, whom a hundred worshippers at once are assiduous in praising. I implore INDRA with many prayers to ascend the car, which hastens like a fleet courser to the sacrifice for my protection.

2. When INDRA, who delights in the sacrificial food, had slain the stream-obstructing VRITRA, and was pouring down the waters, he stood firm amid the torrents like a mountain, and, endowed with a thousand means of protecting (his votaries), increased in vigour.

3. He who is victorious over his enemies, who is spread through the dewy (firmament), the root of happiness, who is exhilarated by the *Soma* juice, him I invoke, the most bountiful INDRA, along with learned priests, with a mind disposed to pious adoration, for he is the bestower of abundant food.

4. That INDRA whom in heaven the libations sprinkled on the sacred grass replenish, as the kindred rivers hastening to it fill the ocean: that INDRA whom the MARUTS, the driers up of moisture, who are unobstructed, and of undistorted forms, attended as auxiliaries at the death of VRITRA.

5. His allies, exhilarated (by libations), preceded him, warring against the withholder of the rain, as rivers rush down declivities. INDRA, animated by the sacrificial food, broke through the defences of VALA as did TRITA through the coverings (of the well).

6. When, INDRA, thou hadst smitten with thy thunderbolt the cheek of the wide-extended VRITRA, who, having obstructed the waters, reposed in the region above the firmament, thy fame spread afar, thy prowess was renowned.

7. The hymns, INDRA, that glorify thee, attain unto thee, as rivulets (flow into) a lake. TWASHTRI has augmented thy appropriate vigour; he has sharpened thy bolt with overpowering might.

8. INDRA, performer of holy acts, desirous of going to man, thou with thy steeds hast slain VRITRA, (hast set free) the waters, hast taken in thy hands thy thunderbolt of iron, and hast made the sun visible in the sky.

9. Through fear (of VRITA, they, the worshippers), recited the suitable hymn of the *Brihat* (*Sama*), self-illuminating, strength-bestowing, and ascending to heaven; on which his allies, (the MARUTS), combating for men, (guardians) of heaven, and vivifiers of mankind, animated INDRA (to destroy him).

10. The strong heaven was rent asunder with fear at the clamour of that AHI, when thou, INDRA, wast inspirited by (drinking) the effused (*Soma* juice), and thy thunderbolt in its vigour struck off the head of VRITRA, the obstructor of heaven and earth.

11. Although, INDRA, the earth were of tenfold (its extent), and men multiplied every day, yet, MAGHAVAN, thy prowess would be equally renowned; the exploits achieved by thy might would be spread abroad with the heavens.

12. Firm-minded INDRA, abiding (secure) in thy strength beyond the limit of the wide-expanded firmament, thou

hast framed the earth for our preservation ; thou hast been the type of vigour ; thou hast encompassed the firmament and the sky as far as to the heavens.

13. Thou art the type of the extended earth ; thou art the lord of the vast god-frequented (*Swarga*) : verily with thy bulk thou fillest all the firmament ; of a truth, there is none other such as thou.

14. Thou, INDRA, of whom heaven and earth have not attained the amplitude ; of whom the waters of heaven have not reached the limit ; of whom, when warring with excited animation against the withholder of the rains, (his adversaries have not equalled the prowess) ; thou alone hast made everything else, (than thyself), dependent (upon thee).

15. The MARUTS worshipped thee in this (encounter) ; all the gods in this engagement imitated thee in exultation, when thou hadst struck the face of VRITRA with thy angular and fatal (bolt).

I. 10. 3.

The *Rishi* and divinity are the same ; the metre of the 10th and 11th stanzas is *Trishtubh* ; of the rest, *Jagati*.

1. We ever offer fitting praise to the mighty Indra, in the dwelling of the worshipper, by which he (the deity) has quickly acquired riches, as (a thief) hastily carries (off the property) of the sleeping. Praise ill expressed is not valued among the munificent.

2. Thou, INDRA, art the giver of horses, of cattle, of barley, the master and protector of wealth, the foremost in

liberality, (the being) of many days ; thou disappointest not desires (addressed to thee) ; thou art a friend to our friends : such an INDRA we praise.

3. Wise and resplendent INDRA, the achiever of great deeds, the riches that are spread around are known to be thine : having collected them, victor (over thy enemies), bring them to us : disappoint not the expectation of the worshipper who trusts in thee.

4. Propitiated by these offerings, by these libations, dispel poverty with cattle and horses ; may we, subduing our adversary, and relieved from enemies by INDRA, (pleased) by our libations, enjoy together abundant food.

5. INDRA, may we become possessed of riches, and of food ; and with energies agreeable to many, and shining around, may we prosper through thy divine favour. the source of prowess, of cattle, and of horses.

6. Those who were thy allies, (the MARUTS), brought thee joy : protector of the pious, those libations and oblations (that were offered thee on slaying VRITRA), yielded thee delight, when thou, unimpeded by foes, didst destroy the ten thousand obstacles opposed to him who praised thee and offered thee oblations.

7. Humiliator (of adversaries), thou goest from battle to battle, and destroyest by thy might city after city : with thy foe-prostrating associate, (the thunderbolt), thou, INDRA, didst slay afar off the deceiver named NAMUCHI.

8. Thou hast slain KARANJA and PARNAYA with thy bright gleaming spear, in the cause of ATITHIGWA : unaided, thou didst demolish the hundred cities of VANGRIDA, when besieged by RIJISHWAN.

9. Thou, renowned INDRA, overthrewest by thy not-to-be-overtaken chariot-wheel, the twenty kings of men, who had come against SUSHRAVAS unaided, and their sixty thousand and ninety-nine followers.

10. Thou, INDRA, hast preserved SUSHRAVAS by thy succour, TURVAYANA by thy assistance : thou hast made KUTSA, ATITHIGWA, and AYU subject to the mighty though youthful SUSHRAVAS.

11. Protected by the gods, we remain, INDRA, at the close of the sacrifice, thy most fortunate friends : we praise thee, as enjoying through thee excellent offspring, and a long and prosperous life.

I. 10. 4.

The deity and *Rishi* are the same ; the metre of the 6th, 8th, 9th, and 11th stanzas is *Trishtubh :* of the other seven, *Jagati.*

1. Urge us not, MAGHAVAN, to this iniquity, to these iniquitous conflicts, for the limit of thy strength is not to be surpassed ; thou hast shouted, and hast made the waters of the rivers roar ; how (is it possible) that the earth should not be filled with terror ?

2. Offer adoration to the wise and powerful SHAKRA ; glorifying the listening INDRA, praise him who purifies both heaven and earth by his irresistible might, who is the sender of showers, and by his bounty gratifies our desires.

3. Offer exhilarating praises to the great and illustrious INDRA, of whom, undaunted, the steady mind is concentrated in its own firmness ; for he, who is of great renown, the

giver of rain, the repeller of enemies, who is obeyed by his steeds, the showerer (of bounties), is hastening hither.

4. Thou hast shaken the summit of the spacious heaven; thou hast slain SHAMBARA by thy resolute self; thou hast hurled with exulting and determined mind the sharp and bright-rayed thunderbolt against assembled *Asuras*.

5. Since thou, loud-shouting, hast poured the rain upon the brow of the breathing (wind), and (on the head) of the maturing and absorbing (sun), who shall prevent thee from doing to-day (as thou wilt), endowed with an unaltered and resolute mind?

6. Thou hast protected NARYA, TURVASHA, YADU and TURVITI, of the race of VAYYA; thou hast protected their chariots and horses in the unavoidable engagement; thou hast demolished the ninety-nine cities (of SHAMBARA).

7. That eminent person, the cherisher of the pious, (the institutor of the ceremony), promotes his own prosperity, who, while offering oblations to INDRA, pronounces his praise; or who, along with the offerings he presents, recites hymns (in honour of him); for him the bounteous INDRA causes the clouds to rain from heaven.

8. Unequalled is his might; unequalled is his wisdom; may these drinkers of the *Soma* juice become equal to him by the pious act, for they, INDRA, who present to thee oblations, augment thy vast strength and thy manly vigour.

9. These copious *Soma* juices, expressed with stones and contained in ladles, are prepared for thee; they are the beverage of INDRA: quaff them; satiate thine appetite with them; and then fix thy mind on the wealth that is to be given (to us).

10. The darkness obstructed the current of the waters; the cloud was within the belly of VRITRA; but INDRA precipitated all the waters which the obstructor had concealed, in succession, down to the hollows (of the earth).

11. Bestow upon us, INDRA, increasing reputation; (bestow upon us) great, augmenting, and foe-subduing strength; preserve us in affluence; cherish those who are wise; and supply us with wealth from which proceed excellent progeny and food.

I. 10. 5.

Deity and *Rishi* as before; the metre, *Jagati*.

1. The amplitude of INDRA was vaster than the (space of) heaven: earth was not comparable to him in bulk; formidable and most mighty, he has been ever the afflicter (of the enemies of) those men (who worship him); he whets his thunderbolt for sharpness, as a bull (his horns).

2. The firmament-abiding INDRA grasps the widespread waters with his comprehensive faculties, as the ocean (receives the rivers): he rushes (impetuous) as a bull, to drink of the *Soma* juice; he, the warrior, ever covets praise for his prowess.

3. Thou, INDRA, hast not (struck) the cloud for (thine own) enjoyment; thou rulest over those who are possessed of great wealth: that divinity is known by us to surpass all others in strength; the haughty (INDRA) takes precedence of all gods, on account of his exploits.

4. He verily is glorified by adoring (sages) in the forest; he proclaims his beautiful vigour amongst men; he is the granter of their wishes (to those who solicit him); he is the encourager of those who desire to worship (him), when the wealthy offerer of oblations, enjoying his protection, recites his praise.

5. INDRA, the warrior, engages in many great conflicts for (the good of) man, with overwhelming prowess; when he hurls his fatal shaft, every one immediately has faith in the resplendent INDRA.

6. Ambitious of renown, destroying the well-built dwellings of the *Asuras*, expanding like the earth, and setting the (heavenly) luminaries free from concealment, he, the performer of good deeds, enables the waters to flow for the benefit of his worshippers.

7. Drinker of the *Soma* juice, may thy mind incline to grant our desires; hearer of praises, let thy coursers be present (at our sacrifice); thy charioteers are skilful in restraining (thy steeds); nor, INDRA, can crafty (enemies) bearing arms prevail against thee.

8. Thou holdest in thy hands unexhausted wealth; thou, renowned (INDRA), hast irresistible strength in thy body; thy limbs are invested with (glorious) exploits, as wells (are surrounded by those who come for water); in thy members, INDRA, are many exploits.

I. 10. 6.

Deity, *Rishi*, and metre, as in the preceding.

1. Voracious (INDRA) has risen up (as ardently) as a horse (approaches) a mare, to partake of the copious libations (contained) in the (sacrificial) ladles; having stayed his well-horsed, golden, and splendid chariot, he plies himself, capable of heroic (actions, with the beverage).

2. His adorers, bearing oblations, are thronging round (him), as (merchants) covetous of gain crowd the ocean (in vessels) on a voyage: ascend quickly, with a hymn to the powerful INDRA, the protector of the solemn sacrifice, as women (climb) a mountain.

3. He is quick in action, and mighty; his faultless and destructive prowess shines in manly (conflict) like the peak of a mountain (afar), with which, clothed in iron (armour), he, the suppressor of the malignant, when exhilarated (by the *Soma* juice), cast the wily SHUSHNA into prison and into bonds.

4. Divine strength waits, like the sun upon the dawn, upon that INDRA who is made more powerful for protection by thee, (his worshipper), who with resolute vigour resists the gloom, and inflicts severe castigation upon his enemies, making them cry aloud (with pain).

5. When thou, destroying INDRA, didst distribute the (previously) hidden life-sustaining, undecaying waters through the different quarters of the heaven, then, animated (by the *Soma* juice), thou didst engage in battle, and with exulting (prowess) slewest VRITRA, and didst send down an ocean of waters.

6. Thou, mighty INDRA, sendest down from heaven, by thy power, upon the realms of earth, the (world)-sustaining rain : exhilarated (by the *Soma* juice), thou hast expelled the waters (from the clouds), and hast crushed VRITRA by a solid rock.

I. 10. 7.

Deity, *Rishi*, and metre unchanged.

1. I offer especial praise to the most bountiful, the excellent, the opulent, the verily powerful and stately INDRA, whose irresistible impetuosity is like (the rush) of waters down a precipice, and by whom widely-diffused wealth is laid open (to his worshippers) to sustain (their) strength.

2. All the world, INDRA, was intent upon thy worship ; the oblations of the sacrificer (flowed) like water (falling) to a depth ; for the fatal golden thunderbolt of INDRA, when hurling it (against the foe), did not sleep upon the mountain.

3. Beautiful USHAS, now present the oblation in this rite to the formidable, praise-deserving INDRA, whose all-sustaining, celebrated, and characteristic radiance has impelled him hither and thither, (in quest) of (sacrificial) food, as (a charioteer drives) his horses (in various directions).

4. Much-lauded and most opulent INDRA, we are they, who, relying (on thy favour), approach thee ; accepter of praise, no other than thou receives our commendations ; do thou be pleased (with our address), as the earth (cherishes) her creatures.

5. Great is thy prowess, INDRA : we are thine : satisfy, MAGHAVAN, the desires of this thy worshipper ; the vast heaven has acknowledged thy might ; this earth has been bowed down through thy vigour.

6. Thou, thunderer, hast shattered with thy bolt the broad and massive cloud into fragments, and hast sent down the waters that were confined in it, to flow (at will) : verily thou alone possessest all power.

ANUVAKA XI.

I. 11. 1.

The deity is AGNI ; the *Rishi*, NODHAS, the son of GOTAMA ; the metre of the first five verses is *Jagati*, of the last four *Trishtubh*.

1. The strength-generated, immortal AGNI quickly issues forth, when he is the invoker of the gods, and the messenger (of the worshipper) : (then proceeding) by suitable paths, he has made the firmament, and worships (the deities) in the sacrifice with oblations.

2. Undecaying AGNI, combining his food (with his flame), and devouring it quickly, ascends the dry wood ; the blaze of the consuming (element) spreads like a (fleet) courser, and roars like a roaring (cloud) in the height of heaven.

3. The immortal and resplendent AGNI, the bearer of oblations, honoured by the *Rudras* and the *Vasus*, the invoker of the gods, who presides over oblations, and is the distributor of riches, praised by his worshippers, and

admired like a chariot amongst mankind, accepts the oblations that are successively presented.

4. Excited by the wind, and roaring loudly, AGNI penetrates easily with his flames and diffusive (intensity) among the timber: when, undecaying and fiercely-blazing AGNI, thou rushest rapidly like a bull amongst the forest trees, thy path is blackened.

5. The flame-weaponed and breeze-excited AGNI, assailing the unexhaled moisture (of the trees), with all his strength, in a volume of fire, rushes triumphant (against all things) in the forest, like a bull, and all, whether stationary or moveable, are afraid of him, as he flies along.

6. The BHRIGUS amongst men, for the sake of a divine birth, cherished thee like a precious treasure, AGNI, who sacrificest for men, who art the invoker (of the gods), the (welcome) guest at sacrifices, and who art to be valued like an affectionate friend.

7. I worship with oblations that AGNI whom the seven invoking priests invite as the invoker of the gods; who is most worthy of worship at sacrifices, and who is the donor of all riches: I solicit of him wealth.

8. Son of strength, favourably-shining AGNI, grant to thy worshippers on this occasion uninterrupted felicity: offspring of food, preserve him who praises thee from sin with guards of iron.

9. Variously-shining AGNI, be a shelter to him who praises thee; be prosperity, MAGHAVAN, to the wealthy (offerers of oblations); protect, AGNI, thy worshipper from sin: may AGNI, who is rich with righteous acts, come (to us) quickly in the morning.

I. 11. 2.

The *Rishi* is NODHAS, the deity AGNI, in the form of VAISHWANARA ; the metre is *Trishtubh*.

1. Whatever other fires there may be, they are but ramifications, AGNI, of thee ; but they all rejoice, being immortal, in thee : thou, VAISHWANARA, art the navel of men, and supportest them like a deep-planted column.

2. AGNI, the head of heaven, the navel of earth, became the ruler over both earth and heaven : all the gods engendered thee, VAISHWANARA, in the form of light, for the venerable sage.

3. Treasures were deposited in the AGNI VAISHWANARA, like the permanent rays (of light) in the sun : thou art the sovereign of all the treasures that exist in the mountains, in the herbs, in the waters, or amongst men.

4. Heaven and earth expanded as it were for their son. The experienced sacrificer recites, like a bard, many ancient and copious praises addressed to the graceful-moving, truly-vigorous, and all-guiding VAISHWANARA.

5. VAISHWANARA, who knowest all that are born, thy magnitude has exceeded that of the spacious heaven : thou art the monarch of Manu-descended men ; thou hast regained for the gods in battle, the wealth (carried off by the *Asuras*).

6. I extol the greatness of that showerer of rain whom men celebrate as the slayer of VRITRA : the AGNI, VAISHWANARA, slew the stealer (of the waters), and sent them down (upon earth), and clove the (obstructing) cloud.

7. VAISHWANARA by his magnitude is all men, and is to be worshipped as the diffuser of manifold light in

offerings of nutritious viands : AGNI, the speaker of truth, praises with many commendations PURUNITHA, the son of SHATAVANI.

I. 11. 3.

The *Rishi* is the same ; the deity is AGNI ; the metre, *Trishtubh*.

1. MATARISHWAN brought, as a friend, to BHRIGU, the celebrated VAHNI, the illuminator of sacrifices, the careful protector (of his votaries), the swift-moving messenger (of the gods), the offspring of two parents, (to be to him), as it were, a precious treasure.

2. Both (gods and men) are the worshippers of this ruler ; those who are to be desired (the gods), and those who are mortal, bearing oblations ; for this venerable invoker (of the gods), the lord of men, and distributor (of desired benefits), was placed by the officiating priests (upon the altar), before the sun was in the sky.

3. May our newest celebration come before that AGNI, who is sweet-tongued, and is to be engendered in the heart ; whom men, the descendants of MANU, sacrificing and presenting oblations to him, beget in the time of battle.

4. AGNI, the desirable, the purifying, the giver of dwellings, the excellent, the invoker (of the gods), has been placed (upon the altar) among men : may he be inimical (to our foes), the protector of (our) dwellings, and the guardian of the treasures in (this) mansion.

5. We, born of the race of GOTAMA, praise thee, AGNI, with acceptable (hymns), as the lord of riches : rubbing thee, the bearer of oblations, (as a rider rubs down) a

horse : may he who has acquired wealth by sacred rites, come hither quickly in the morning.

I. 11. 4.

The deity is INDRA ; the *Rishi* and metre are the same as in the preceding.

1. I offer adoration to that powerful, rapid, mighty, praise-meriting, and unobstructed INDRA ; adoration that is acceptable, and oblations that are grateful, as food (to a hungry man).

2. I offer (oblations, acceptable as) food (to the hungry), to that INDRA : I raise (to him) exclamations that may be of efficacy in discomfiting (my foes) : others (also) worship INDRA, the ancient lord, in heart, in mind, and in understanding.

3. I offer with my mouth a loud exclamation, with powerful and pure words of praise, to exalt him who is the type (of all), the giver (of good things), the great, the wise.

4. I prepare praises for him, as a carpenter constructs a car, (that the driver) may thence (obtain) food ; praises well deserved, to him who is entitled to commendation, and excellent oblations to the wise INDRA.

5. To propitiate that INDRA for the sake of food, I combine praise with utterance, as (a man harnesses) a horse (to a car), in order to celebrate the heroic, munificent, and food-conferring INDRA, the destroyer of the cities (of the ASURAS).

6. For that INDRA, verily TWASHTRI sharpened the well-acting, sure-aimed thunderbolt for the battle, with

which fatal (weapon) the foe-subduing and mighty sovereign severed the limbs of VRITRA.

. 7. Quickly quaffing the libations, and devouring the grateful viands (presented) at the three (daily) sacrifices which are dedicated to the creator (of the world), he, the pervader of the universe, stole the ripe (treasures of the ASURAS): the vanquisher (of his foes), the hurler of the thunderbolt, encountering, pierced the cloud.

8. To that INDRA the women, the wives of the gods, addressed their hymns, on the destruction of AHI; he encompasses the extensive heaven and earth; they two do not surpass thy vastness.

9. His magnitude verily exceeds that of the heaven, and earth, and sky; INDRA, self-irradiating in his dwelling, equal to every exploit, engaged with no unworthy foe, and skilled in conflict, calls to battle.

10. INDRA, by his vigour, cut to pieces with his thunderbolt VRITRA, the absorber (of moisture), and set free the preserving waters, like cows (recovered from thieves); and, consentient (to the wishes) of the giver of the oblation, (grants him) food.

11. Through his power the rivers sport, since he has opened (a way for them) by his thunderbolt; establishing his supremacy and granting a (recompense) to the giver (of the oblation), he, the swift-moving, provided a resting-place for TURVITI.

12. INDRA, who art the quick-moving and strength-endowed lord (of all), hurl thy thunderbolt against this VRITRA and sever his joints, as (butchers cut up) a cow,

that the rains may issue from him, and the waters flow (over the earth).

13. Proclaim, with new hymns, the former exploits of that quick-moving INDRA, when wielding his weapons in battle, he encounters and destroys his enemies.

14. Through fear of him, the stable mountains (are still), and through dread of his appearance, heaven and earth tremble: may NODHAS, praising repeatedly the preserving power of that beloved INDRA, be speedily (blessed) with vigour.

15. To him has that praise been offered which he, sole (victor over his foes), and lord of manifold wealth, prefers (to receive) from those (who praise him). INDRA has defended the pious sacrificer ETASHA, when contending with SURYA, the son of SWASHWA.

16. INDRA, harnesser of steeds, the descendants of GOTAMA have offered to thee prayers of efficacy to secure thy presence: bestow upon them every sort of affluence; may he who has acquired wealth by pious acts, come hither quickly in the morning.

I. 11. 5.

The *Rishi* is NODHAS, and deity INDRA, as in the last; the metre, *Trishtubh*.

1. We meditate, like ANGIRAS, an acceptable address to that powerful and praise-deserving INDRA, who is to be adored by his worshippers (with prayers) of efficacy, to bring him to the ceremony: let us repeat a prayer to the celebrated leader of all.

2. Do you, priests, offer to the vast and most powerful INDRA, earnest veneration, a chant fit to be sung aloud; for through him our forefathers, the *Angirasas*, worshipping him, and knowing the footmarks, recovered (the stolen) cattle.

3. When the search was set on foot by INDRA and the *Angirasas*, SARAMA secured food for her young; then BRIHASPATI slew the devourer and rescued the kine, and the gods, with the cattle, proclaimed their joy aloud.

4. Powerful INDRA, who art to be gratified with a laudatory and well-accented hymn by the seven priests, whether engaged for nine months, or for ten; and, desirous of (safe) protection, thou hast terrified by thy voice the divisible fructifying cloud.

5. Destroyer of foes, praised by the *Angirasas*, thou hast scattered the darkness with the dawn, and with the rays of the sun: thou hast made straight the elevations of the earth; thou hast strengthened the foundations of the ethereal region.

6. The deeds of that graceful INDRA are most admirable: his exploits are most glorious, in that he has replenished the four rivers of sweet water, spread over the surface of the earth.

7. He who is not to be attained by violence, but (is easily propitiated) by those who praise him with sacred hymns, parted twofold the eternal and united (spheres of heaven and earth); the graceful INDRA cherished the heaven and earth, like the sun in the august and most excellent sky.

8. (Night and dawn), of various complexion, repeatedly born, but ever youthful, have traversed in their revolutions alternately, from a remote period, earth and heaven; night with her dark, dawn with her luminous, limbs.

9. The son of strength, assiduous in good works, diligent in pious acts, retains his ancient friendship (for his votary). Thou, (INDRA), providest within the yet immature cows, whether black or red, the mature and glossy milk.

10. From a remote time the contiguous, unshifting, and unwearied fingers practise with (all) their energies many thousand acts of devotion (towards INDRA); and like the wives (of the gods), the protecting sisters worship him who is without shame.

11. Beautiful INDRA, who art to be praised with holy hymns, the pious who are desirous of holy rites, those who are anxious for riches, and those who are wise, repair to thee with veneration: powerful INDRA, their minds adhere to thee, as affectionate wives to a loving husband.

12. Beautiful INDRA, the riches that have long since been held in thy hands have suffered neither loss nor diminution. Thou, INDRA, art illustrious, addicted to good works, and resolute: enrich us, thou who art diligent in action, by thy acts.

13. Mighty INDRA, NODHAS, the son of GOTAMA, has composed for us this new hymn, (addressed) to thee, who hast been for ever, who harnessest thy coursers (to thy car), and art the sure guide (of all). May he who has acquired wealth by pious acts, come hither quickly in the morning.

I. 11. 6.

Rishi, deity, and metre as before.

1. INDRA, thou art the mighty one, who, becoming manifest in (the hour of) alarm, didst sustain by thy energies heaven and earth ; then, through fear of thee, all creatures, and the mountains, and all other vast and solid things, trembled, like the (tremulous) rays of the sun.

2. When, INDRA, thou harnessest thy variously-moving horses, thy praiser places thy thunderbolt in thy hands, wherewith, accomplisher of undesired acts, thou assailest thine enemies, and, glorified by many, destroyest their numerous cities.

3. Thou, INDRA, the best of all beings, the assailer and humiliator (of thy foes), the chief of the RIBHUS, the friend of man, the subduer of enemies, didst aid the young and illustrious KUTSA, and slewest SHUSHNA, in the deadly and close-fought fight.

4. Thou verily didst animate him to (acquire) such (renown) as that which, sender of rain and wielder of the thunderbolt, thou (didst acquire) when thou slewest VRITRA, and when, munificent hero, who easily conquerest (thy foes), thou didst put to flight the *Dasyus* in battle.

5. Do thou, INDRA, who art unwilling to harm any resolute (mortal), set open all the quarters (of the horizon) to the horses of us who praise thee, (when we are exposed) to the aversion (of our enemies) ; and, wielder of the thunderbolt, demolish our foes, as with a club.

6. Men invoke thee, such as thou art, in the thick-thronged and wealth-bestowing conflict. May this thy

succour, powerful INDRA, ever be granted in war, worthy to be enjoyed (by warriors) in battle.

7. INDRA, wielder of the thunderbolt, warring on behalf of PURUKUTSA, thou didst overturn the seven cities; thou didst cut off for SUDAS the wealth of ANHAS, as if (it had been a tuft) of sacred grass, and didst give it to him, O king, ever satiating thee (with oblations).

8. Increase, divine INDRA, for us throughout the earth, abundant food, (that it may be as plentiful) as water, by which, hero, thou bestowest upon us (existence), as thou causest water to flow on every side.

9. Praises have been offered to thee, INDRA, by the sons of GOTAMA: (they have been) uttered with reverence (to thee), borne (hither) by thy steeds: grant us various sorts of food. May he who has acquired wealth by pious acts, come hither quickly in the morning.

I. 11. 7.

The *Rishi* is the same; the deities are the MARUTS collectively; the metre is *Jagati*, except in the last verse, in which it is *Trishtubh*

1. Offer, NODHAS, earnest praise to the company of the *Maruts*, the senders of rain and ripeners of fruit, deserving of adoration. Composed, and with folded hands, I utter the praises conceived in my mind, which are efficacious in sacred rites, (and flow readily) as the waters.

2. They were born handsome and vigorous from the sky, the sons of RUDRA, the conquerors of their foes, pure from sin, and purifying (all), radiant as suns, powerful as evil spirits, diffusers of rain-drops, and of fearful forms.

3. Youthful RUDRAS, and undecaying, destructive of those who do not worship (the gods), of unobstructed progress, and immoveable as mountains, they are desirous of granting (the wishes of the worshipper), and by their strength agitate all substances, whether of heaven or of earth.

4. They decorate their persons with various ornaments; they have placed, for elegance, brilliant (garlands) on their breasts; lances are borne upon their shoulders, and with them and their own strength have they been born, leaders, from the sky.

5. Enriching their worshipper, agitating the clouds, devourers of foes, they create the winds and lightnings by their power: the circumambient and agitating *Maruts* milk heavenly udders, and sprinkle the earth with the water.

6. The munificent *Maruts* scatter the nutritious waters, as priests at sacrifices the clarified butter: as grooms lead forth a horse, they bring forth for its rain the fleet-moving cloud, and milk it, thundering, and unexhausted.

7. Vast, possessed of knowledge, bright-shining, like mountains in stability, and quick in motion, you, like elephants, break down the forests when you put vigour into your ruddy (mares).

8. The most wise *Maruts* roar like lions; the all-knowing are graceful as the spotted deer, destroying (their foes), delighting (their worshippers); of deadly strength in their anger, they come with their antelopes and their arms, (to defend the sacrificer) against interruption.

9. *Maruts*, who are distinguished in troops, who are

benevolent to men, who are heroes, and whose strength is deadly in your anger, you make heaven and earth resound (at your coming); your (glory) sits in the seat-furnished chariots, conspicuous as (a beautiful) form, or as the lovely lightning.

10. The *Maruts*, who are all-knowing, co-dwellers with wealth, combined with strength, loud-sounding, repellers of foes, of infinite prowess, whose weapon (of offence) is INDRA, and who are leaders (of men), hold in their hands the shaft.

11. Augmenters of rain, they drive with golden wheels the clouds asunder, as elephants (in a herd break down the trees in their way): they are honoured with sacrifices, visitants of the hall of offering, spontaneous assailers (of their foes), subverters of what are stable, immoveable themselves, and wearers of shining weapons.

12. We invoke with praise the foe-destroying, all-purifying, water-shedding, all-surveying band of *Maruts*, the offspring of RUDRA: (priests) to obtain prosperity, have recourse to the dust-raising and powerful band of *Maruts*, receiving libations from sacred vessels, and showering down (benefits).

13. The man whom, *Maruts*, you defend with your protection, quickly surpasses all men in strength; with his horses he acquires food, and with his men, riches: he performs the required worship, and he prospers.

14. *Maruts*, grant to your wealthy (worshippers a son), eminent for good works, invincible in battle, illustrious, the annihilator (of his adversaries), the seizer of wealth, the

deserver of praise, and all-discerning ; may we cherish such a son and such a grandson for a hundred winters.

15. Grant us, *Maruts*, durable riches, attended by posterity, and mortifying to our enemies : (riches) reckoned by hundreds and thousands, and ever increasing ; may they who have acquired wealth by pious acts, come hither quickly in the morning.

ANUVAKA XII.

I. 12. 1.

The deity is AGNI ; the *Rishi*, PARASHARA, son of SHAKTI, the son of VASISHTHA ; the metre is termed *Dwipada-Virat*.

1. The firm and placid divinities followed thee, AGNI, by thy footmarks, when hiding in the hollow (of the waters), like a thief (who has stolen) an animal ; thee, claiming oblations, and bearing them to the gods : all the deities who are entitled to worship, sit down near to thee.

2. The gods followed the traces of the fugitive ; the search spread everywhere, and earth became like heaven ; the waters swelled (to conceal him), who was much enlarged by praise, and was manifested as it were in the womb in the waters, the source of sacrificial food.

3. AGNI is grateful as nourishment, vast as the earth, productive (of vegetable food), as a mountain, delightful as water ; he is like a horse urged to a charge in battle, and like flowing waters ; who can arrest him ?

4. He is the kind kinsman of the waters, like a brother to his sisters ; he consumes the forest as a *Raja* (destroys) his

enemies ; when excited by the wind, he traverses the woods, and shears the hairs of the earth.

5. He breathes amidst the waters like a sitting swan ; awakened at the dawn, he restores by his operations consciousness to men ; he is a creator, like *Soma;* born from the waters, (where he lurked) like an animal with coiled-up limbs, he became enlarged, and his light (spread) afar.

I. 12. 2.

Deity, *Rishi*, and metre the same.

1. AGNI, who is like wondrous wealth, like the all-surveying Sun, like vital breath, like a well-conducted son, like a rider-bearing steed, like a milk-yielding cow, who is pure and radiant, consumes the forests.

2. Like a secure mansion, he protects property ; he (nourishes people) like barley ; he is the conqueror of (hostile) men : he is like a *Rishi*, the praiser (of the gods), eminent amongst (devout) persons : as a spirited horse (goes to battle), he repairs delighted to the hall of sacrifice : may he bestow upon us food.

3. AGNI, of unattainable brightness, is like a vigilant sacrificer ; he is an ornament to all (in the sacrificial chamber), like a woman in a dwelling ; when he shines with wonderful lustre, he is like the white (sun), or like a golden chariot amongst men, resplendent in battle.

4. He terrifies (his adversaries) like an army sent (against an enemy), or like the bright-pointed shaft of an archer. AGNI, as YAMA, is all that is born ; as YAMA, all

that will be born : he is the lover of maidens, the husband of wives.

5. Let us approach that blazing AGNI with animal and vegetable offerings, as cows hasten to their stalls. He has tossed about his flames (in every direction), like running streams of water ; the rays commingle (with the radiance) visible in the sky.

I. 12. 3.

The same deity, *Rishi*, and metre continued.

1. Born in the woods, the friend of man, AGNI protects his worshipper, as a *Raja* favours an able man ; kind as a defender, prosperous as a performer of (good) works, may he, the invoker of the gods, the bearer of oblations, be propitious.

2. Holding in his hand all (sacrificial) wealth, and hiding in the hollows (of the waters), he filled the gods with alarm ; the leaders, (the gods), the upholders of acts, then recognize AGNI when they have recited the prayers conceived in the heart.

3. Like the unborn (sun) he sustains the earth and the firmament, and props up the heaven with true prayers ; AGNI, in whom is all sustenance, cherish the places that are grateful to animals ; repair (to the spots) where there is no pasturage.

4. He who knows AGNI hidden in the hollows ; he who approaches him as the maintainer of truth ; those who, performing worship, repeat his praises, to them assuredly he promises affluence.

5. The wise, (first) honouring AGNI, as they do a dwelling, worship him who implants their (peculiar) virtues in herbs, as progeny in their parents, and who, the source of knowledge and of all sustenance, (abides) in the domicile of the waters.

I. 12. 4.

The *Rishi*, etc., unchanged.

1. The bearer (of the oblations), (AGNI), mixing them (with other ingredients), ascends to heaven, and clothes all things, moveable and immoveable, and the nights themselves, (with light), radiant amongst the gods, and in himself alone comprehending the virtues of all these (substances).

2. When, divine AGNI, thou art born living from the dry wood, (by attrition), then all (thy worshippers) perform the sacred ceremony, and obtain verily true divinity by praising thee, who art immortal, with hymns that reach thee.

3. Praises are addressed to him who has repaired (to the solemnity); oblations (are offered) to him who has gone (to the sacrifice); in him is all sustenance, (and to him) have all (devout persons) performed (the customary) rites. Do thou, AGNI, knowing (the thoughts of the worshipper), grant riches to him who presents to thee oblations, or who wishes (to be able to present them).

4. Thou hast abided with the descendants of MANU as the invoker (of the gods); thou art indeed the lord of their possessions; they have desired (of thee) procreative vigour in their bodies, and, associated with their own excellent offspring, they contemplate (all things) undisturbed.

5. Hastening to obey the commands of AGNI, like sons (obedient to the orders) of a father, they celebrate his worship ; abounding in food, AGNI sets open before them treasures that are the doors of sacrifice ; and he who delights in the sacrificial chamber has studded the sky with constellations.

I. 12. 5.

The same as the preceding.

1. White-shining (AGNI), like the (sun), the extinguisher of the dawn, is the illuminator (of all), and fills united (heaven and earth with light), like the lustre of the radiant (sun). Thou, as soon as manifested, hast pervaded all the world with devout acts, being (both) the father and son of the gods.

2. The wise, the humble, and discriminating AGNI, is the giver of flavour to food, as the udder of cows (gives sweetness to the milk) ; invited (to the ceremony), he sits in the sacrificial chamber, diffusing happiness like a benevolent man, amongst mankind.

3. He diffuses happiness in a dwelling like a son (newly) born ; he overcomes (opposing) men like an animated charger ; whatever (divine) beings I may along with other men invoke (to the ceremony), thou, AGNI, assumest all (their) celestial natures.

4. Never may (malignant spirits) interrupt those rites in which thou hast given the (hope of) reward to the persons (who celebrate them), for should (such spirits) disturb thy worship, then, assisted by followers like thyself, thou puttest the intruders to flight.

5. May AGNI, who is possessed of manifold light, like the extinguisher of the dawn, the granter of dwellings, and of cognizable form, consider (the desires of) this, (his worshipper); (his rays), spontaneously bearing the oblation, open the doors (of the sacrificial chamber), and all spread through the visible heaven.

I. 12. 6.

Rishi, etc., as before.

1. We solicit abundant (food). AGNI, who is to be approached by meditation, and shines with pure light, pervades all holy rites, knowing well the acts that are addressed to the deities, and (those which regulate) the birth of the human race.

2. (They offer oblations) on the mountain, or in the mansion, to that AGNI, who is within the waters, within woods, and within all moveable and immoveable things, immortal, and performing pious acts, like a benevolent (prince) among his people.

3. AGNI, the lord of night, grants riches to the worshipper who adores him with sacred hymns. AGNI, who art omniscient, and knowest the origin of gods and men, protect all these (beings dwelling) upon earth.

4. AGNI, whom many variously-tinted (mornings) and nights increase, whom, invested with truth, all moveable and immoveable things augment, has been propitiated, and is kindly seated at the holy rite, as the invoker (of the gods), and rendering all (pious) acts (productive) of reward.

5. AGNI, confer excellence upon our valued cattle, and may all men bring us acceptable tribute; offering in many

places sacrifices to thee, men receive riches from thee, as (sons) from an aged father.

6. (May AGNI), who is like one who succeeds (in his undertakings), and acquires (what he wishes for), who is like a warrior casting a dart, and resembles a fearful adversary, who is brilliant in combats, (be to us a friend).

I. 12. 7.

The deity and *Rishi* are the same, but the metre is *Trishtubh*.

1. The contiguous fingers, loving the affectionate AGNI, as wives love their own husbands, please him (with offered oblations), and honour him, who is entitled to honour, (with gesticulations), as the rays of light (are assiduous in the service) of the dawn, which is (at first) dark, (then) glimmering, and (finally) radiant.

2. Our forefathers, the *Angirasas*, by their praises (of AGNI), terrified the strong and daring devourer, (PANI), by the sound; they made for us a path to the vast heaven, and obtained accessible day, the ensign of day, (ADITYA), and the cows (that had been stolen).

3. They secured him, (AGNI, in the sacrificial chamber), they made his worship the source of wealth; whence opulent votaries preserve his fires and practise his rites. Free from all (other) desire, assiduous in his adoration, and sustaining gods and men by their offerings, they come into his presence.

4. When the diffusive vital air excites AGNI, he becomes bright and manifest in every mansion, and the institutor of the rite, imitating *Bhrigu*, prevails on him to perform

the function of messenger, as a prince who has become a friend sends an ambassador to his more powerful (conqueror).

5. When (the worshipper) offers an oblation to his great and illustrious protector, the grasping (*Rakshas*), recognizing thee, AGNI, retires : but AGNI, the archer, sends after him a blazing arrow from his dreadful bow, and the god bestows light upon his own daughter, (the dawn).

6. When (the worshipper) kindles thee in his own dwelling, and presents an oblation to thee, daily desiring it, do thou, AGNI, augmented in two ways, (as middling and as best), increase his means of sustenance : may he whom thou sendest with his car to battle, return with wealth.

7. All (sacrificial) viands concentrate in AGNI, as the seven great rivers flow into the ocean : our food is not partaken of by our kinsmen, therefore do thou, who knowest (all things), make our desires known to the gods.

8. May that (digestive) faculty (of AGNI) which regards food, be imparted to the devout and illustrious protector of priests, as the source of virile vigour ; and may AGNI be born as (his) robust, irreproachable, youthful and intelligent son, and instigate him (to acts of worship).

9. The Sun, who traverses alone the path of heaven with the speed of thought, is at once lord of all treasures : the two kings, MITRA and VARUNA, with bounteous hands, are the guardians of the precious ambrosia of our cattle.

10. Dissolve not, AGNI, our ancestral friendship, for thou art cognizant of the past as well as of the present ; in like manner as light (speeds over) the sky, so decay

impairs (my body): think of me before that source of destruction (prevails).

I. 12. 8.

Rishi, etc., as before.

1. AGNI, holding in his hands many good things for men, appropriates the prayers addressed to the eternal creator. AGNI is the lord of riches, quickly bestowing (on those who praise him) all golden (gifts).

2. All the immortals, and the unbewildered (*Maruts*), wishing for him who was (dear) to us as a son, and was everywhere around, discovered him not; oppressed with fatigue, wandering on foot, and cognizant of his acts, they stopped at the last beautiful (hiding)-place of AGNI.

3. Inasmuch, AGNI, as the pure (*Maruts*) worshipped thee, (equally) pure, with clarified butter for three years, therefore they acquired names worthy (to be repeated) at sacrifices, and, being regenerated, obtained celestial bodies.

4. Those who are to be worshipped, (the gods), inquiring between the expansive heaven and earth (for AGNI), recited (hymns) dedicated to RUDRA: the troop of mortal (*Maruts*), with (INDRA), the sharer of half the oblation, knowing where AGNI was hiding, found him in his excellent retreat.

5. The gods, discovering thee, sat down, and with their wives paid reverential adoration to thee upon their knees. Secure on beholding their friend, of being protected, thy friends, the gods, abandoned the rest of their bodies in sacrifice.

6. (Devout men), competent to offer sacrifices, have known the thrice seven mystic rites comprised in thee, and with them, worshipped thee : do thou, therefore, with like affection, protect their cattle, and all that (belongs to them), moveable or stationary.

7. AGNI, who art cognizant of all things to be known, ever provide for the subsistence of men, grief-alleviating (food) ; so shalt thou be the diligent bearer of oblations, and messenger of the gods, knowing the paths between (earth and heaven), by which they travel.

8. The seven pure rivers that flow from heaven (are directed, AGNI, by thee : by thee the priests), skilled in sacrifices, knew the doors of the (cave where) the treasure, (their cattle), were concealed : for thee SARAMA discovered the abundant milk of the kine with which man, the progeny of MANU, still is nourished.

9. Thou hast been fed, (AGNI, with oblations), ever since the ADITYAS, devising a road to immortality, instituted all (the sacred rites) that secured them from falling, and mother earth, ADITI, strove with her magnitude to uphold (the world), along with her mighty sons.

10. (The offerers of oblations) have placed in this (AGNI) the graceful honours (of the ceremony), and the two portions of clarified butter that are the two eyes (of the sacrifice) ; then the immortals come from heaven, and thy bright flames, AGNI, spread in all directions like rushing rivers, and the gods perceive it (and rejoice).

I. 12. 9.

The *Rishi*, deity and metre are the same.

1. AGNI, like patrimonial wealth, is the giver of food; he is a director, like the instructions of one learned in scripture; he rests in the sacrificial chamber like a welcome guest, and like an officiating priest, he brings prosperity on the house of the worshipper.

2. He who is like the divine Sun, who knows the truth (of things), preserves by his actions (his votaries), in all encounters; like nature, he is unchangeable, and, like soul, is the source of happiness: he is ever to be cherished.

3. He who, like the divine (Sun), is the supporter of the universe, abides on earth like a prince, (surrounded by) faithful friends; in his presence, men sit down like sons in the dwelling of a parent, and (in purity he resembles) an irreproachable and beloved wife.

4. Such as thou art, AGNI, men preserve thee constantly kindled in their dwellings, in secure places, and offer upon thee abundant (sacrificial) food: do thou, in whom is all existence, be the bearer of riches (for our advantage).

5. May thy opulent worshippers, AGNI, obtain (abundant) food; may the learned (who praise thee) and offer thee (oblations), acquire long life; may we gain in battles booty from our foes, presenting their portion to the gods for (the acquisition of) renown.

6. The cows, loving (AGNI, who has come to the hall of sacrifice), sharing his splendour, have brought with full udders (their milk) to be drunk. The rivers, soliciting his good will, have flowed from a distance in the vicinity of the mountain.

7. (The gods), who are entitled to worship, soliciting thy good will, have entrusted to thee, resplendent AGNI, the (sacrificial) food, and, (for the due observance of sacred rites), they have made the night and morning of different colours, or black and purple.

8. May we, mortals, whom thou hast directed (to the performance of sacrifices) for the sake of riches, become opulent : filling heaven and earth, and the firmament (with thy radiance), thou protectest the whole world like a (sheltering) shade.

9. Defended, AGNI, by thee, may we destroy the horses (of our enemies) by (our) horses, their men by (our) men, their sons by (our) sons, and may our sons, learned, and inheritors of ancestral wealth, live for a hundred winters.

10. May these our praises, sapient AGNI, be grateful to thee, both in mind and heart ; may we be competent to detain thy well-supporting wealth, offering upon thee their share of the (sacrificial) food to the gods.

ANUVAKA XIII.

I. 13. 1.

The deity is AGNI ; the *Rishi* GOTAMA, son of RAHUGANA ; the metre *Gayatri.*

1. Hastening to the sacrifice, let us repeat a prayer to AGNI, who hears us from afar.

2. Who, existing of old, has preserved wealth for the sacrificer, when malevolent men are assembled together.

3. Let men praise AGNI as soon as generated, the slayer of VRITRA, and the winner of booty in many a battle.

4. (The sacrificer), in whose house thou art the messenger of the gods, whose offering thou conveyest for their food, and whose sacrifice thou renderest acceptable—

5. Him, ANGIRAS, son of strength, men call fortunate in his sacrifice, his deity, his oblations.

6. Bring hither, radiant AGNI, the gods, to (receive) our praise and our oblations for their food.

7. Whenever thou goest, AGNI, on a mission of the gods, the neighing of the horses of thy (swift)-moving chariot, however audible, is not heard.

8. He who was formerly subject to a superior, having been protected, AGNI, by thee, now stands in thy presence as an offerer (of oblations) without bashfulness, and supplied with food.

9. Verily, divine AGNI, thou art desirous of bestowing upon the offerer (of oblations) to the gods, ample (wealth), brilliant, and giving vigour.

I. 13. 2.

Rishi, deity, and metre as before.

1. Attend to our most earnest address, propitiatory of the gods, accepting our oblations in thy mouth.

2. And then, most wise AGNI, chief of the ANGIRASAS, may we address (to thee) an acceptable and gratifying prayer.

3. Who, AGNI, amongst men is thy kinsman? who is worthy to offer thee sacrifice? who, indeed, art thou, and where dost thou abide?

4. Worship for us, MITRA and VARUNA; worship for us,

all the gods; (celebrate) a great sacrifice; be present in thine own dwelling.

I. 13. 3.

Rishi and deity as before; the metre is *Trishtubh*.

1. What approximation of the mind, AGNI, to thee, can be accomplished for our good; what can a hundred encomiums (effect); who, by sacrifices, has obtained thy might; with what intent may we offer thee (oblations)?

2. Come, AGNI, hither; invoker (of the gods), sit down; be our preceder; for thou art irresistible: may the all-expansive heaven and earth defend thee, that thou mayest worship the gods to their great satisfaction.

3. Utterly consume all the *Rakshasas*, AGNI, and be the protector of our sacrifices against interruption. Bring hither the guardian of the *Soma* juice, (INDRA), with his steeds, that we may show hospitality to the giver of good.

4. I invoke (thee), who art the conveyer (of oblations), with thy flames, with a hymn productive of progeny (to the worshipper); sit down here with the gods, and do thou, who art deserving of worship, discharge the office of *Hotri*, or of *Potri*, and awaken us, thou who art the depository and generator of riches.

5. As at the sacrifice of the holy MANU, thou, a sage amongst sages, didst worship the gods with oblations, so also, AGNI, veracious invoker of the gods, do thou to-day (present the oblations), with an exhilarating ladle.

I. 13. 4.

Rishi, etc., as before.

1. What (oblations) may we offer to AGNI? what praise is addressed to the luminous (AGNI) that is agreeable to the gods? that AGNI who is immortal and observant of truth, who is the invoker of the gods, the performer of sacrifices, and who, (present) amongst men, conveys oblations to the deities.

2. Bring hither, with praises, him who is most constant in sacrifices, observant of truth, and the invoker (of the gods), for AGNI, when he repairs to the gods on the part of man, knows those (who are to be worshipped), and worships them with reverence.

3. For he is the performer of rites, he is the destroyer and reviver (of all things), and, like a friend, he is the donor of unattained wealth; all men reverencing the gods, and approaching the well-looking AGNI, repeat his name first in holy rites.

4. May AGNI, who is the chief director of sacrifices, and the destroyer of enemies, accept our praise and worship with oblations, and may those who are affluent with great wealth, who are endowed with strength, and by whom the sacrificial food has been prepared, be desirous to offer adoration.

5. Thus has AGNI, the celebrator of sacrifices, and by whom all things are known, been hymned by the pious descendants of GOTAMA; to them has he given the bright *Soma* juice to drink, along with the sacrificial food, and, gratified by our devotion, he obtains nutriment (for himself).

I. 13. 5.

The *Rishi* and deity are the same ; the metre is *Gayatri.*

1. Knower and beholder of all that exists, GOTAMA celebrates thee, AGNI, with praise : we praise thee repeatedly with commendatory (hymns).

2. To thee, that (AGNI) whom GOTAMA, desirous of riches, worships with praise, we offer adoration with commendatory (hymns).

3. We invoke thee, such as thou art, the giver of abundant food, in like manner as did ANGIRAS : we praise thee repeatedly with commendatory (hymns).

4. We praise thee repeatedly with commendatory (hymns), who art the destroyer of VRITRA, and who puttest the *Dasyus* to flight.

5. The descendants of RAHUGANA have recited sweet speeches to AGNI : we praise him repeatedly with commendatory (hymns).

I. 13. 6.

The *Rishi* is the same, GOTAMA ; the hymn consists of four *Trichas,* or triads ; the deity of the first is the AGNI of the middle region, the ethereal or electric fire or lightning ; the deity of the other triads is AGNI in his general character ; the metre of the first of them is *Trishtubh,* of the second, *Ushnish,* and of the last two, *Gayatri.*

1. The golden-haired AGNI is the agitator of the clouds when the rain is poured forth, and, moving with the swiftness of the wind, shines with a bright radiance. The mornings know not (of the showers), like honest (people), who, provided with food, are intent upon their own labours.

2. Thy falling (rays), accompanied by the moving

(*Maruts*), strike against (the cloud) ; the black shedder of rain has roared ; when this is done, (the shower) comes with delightful and smiling (drops), the rain descends, the clouds thunder.

3. When this, (the lightning, AGNI), nourishes the world with the milk of the rain, and conducts it by the most direct ways to (the enjoyment of) water, then MITRA, ARYAMAN, VARUNA, and the circumambient (troop of *Maruts*) pierce through the (investing) membrane into the womb of the cloud.

4. AGNI, son of strength, lord of food and of cattle, give us abundant sustenance, thou who knowest all that exists.

5. He, the blazing AGNI, who is wise, and the granter of dwellings, is to be praised by our hymns : Oh ! thou whose mouth (glows) with many (flames), shine (propitiously, so) that food-providing wealth may be ours.

6. Shining AGNI, drive off (all disturbers of the rite), either by thyself or (thy servants), whether by day or by night ; sharp-visaged AGNI, destroy the *Rakshasas* entirely.

7. AGNI, who in all rites art to be praised, guard us with thy protection, (propitiated) by the recitation of the metrical hymn.

8. Grant us, AGNI, riches that dispel poverty, that are desirable (to all), and cannot be taken (from us) in all encounters (with our foes).

9. Grant us, AGNI, for our livelihood, wealth, with sound understanding, conferring happiness, and sustaining (us) through life.

10. GOTAMA, desirous of wealth, offers to the sharp-flaming AGNI pure prayers and praises.

11. May he, AGNI, who annoys us, whether nigh or afar, perish ; and do thou be to us (propitious) for our advancement.

12. The thousand-eyed, all-beholding AGNI, drives away the *Rakshasas*, and, (praised by us) with holy hymns, he, the (invoker of the gods), celebrates their praise.

I. 13. 7.

The *Rishi* is GOTAMA, as before, but the deity is INDRA ; the metre is *Pankti*.

1. Mighty wielder of the thunderbolt, when the priest had thus exalted thee (by praise), and the exhilarating *Soma* juice (had been drunk), thou didst expel, by thy vigour, AHI from the earth, manifesting thine own sovereignty.

2. That exceedingly exhilarating *Soma* juice, which was brought by the hawk (from heaven), when poured forth, has exhilarated thee, so that in thy vigour, thunderer, thou hast struck VRITRA from the sky, manifesting thine own sovereignty.

3. Hasten, assail, subdue ; thy thunderbolt cannot fail ; thy vigour, INDRA, destroys men ; slay VRITRA, win the waters, manifesting thine own sovereignty.

4. Thou hast struck VRITRA from off the earth and from heaven ; (now) let loose the wind-bound, life-sustaining rain, manifesting thine own sovereignty.

5. Indignant INDRA, encountering him, has struck with his bolt the jaw of the trembling VRITRA, setting the waters free to flow, and manifesting his own sovereignty.

6. INDRA has struck him on the temple with his hundred-edged thunderbolt, and, exulting, wishes to provide means of sustenance for his friends, manifesting his own sovereignty.

7. Cloud-borne INDRA, wielder of the thunderbolt, verily thy prowess is undisputed, since thou, with (superior) craft, hast slain that deceptive deer, manifesting thine own sovereignty.

8. Thy thunderbolts were scattered widely over ninety-and-nine rivers; great is thy prowess, strength is deposited in thy arms, manifesting thine own sovereignty.

9. A thousand mortals worshipped him together; twenty have hymned (his praise); a hundred (sages) repeatedly glorify him; so, INDRA, is the oblation lifted up, manifesting thine own sovereignty.

10. INDRA overcame by his strength the strength of VRITRA: great is his manhood, wherewith, having slain VRITRA, he let loose the waters, manifesting his own sovereignty.

11. This heaven and earth trembled, thunderer, at thy wrath, when, attended by the *Maruts,* thou slewest VRITRA by thy prowess, manifesting thine own sovereignty.

12. VRITRA deterred not INDRA by his trembling or his clamour; the many-edged iron thunderbolt fell upon him: (INDRA) manifesting his own sovereignty.

13. When thou, (INDRA), didst encounter with thy bolt VRITRA, and the thunderbolt (which he hurled), then, INDRA, the strength of thee determined to slay AHI was displayed in the heavens, manifesting thine own sovereignty.

14. At thy shout, wielder of the thunderbolt, all things, moveable or immoveable, trembled; even TWASHTRI shook with fear, INDRA, at thy wrath, manifesting thine own sovereignty.

15. We know not of a certainty the all-pervading INDRA: who (does know him, abiding) afar off in his strength? for in him have the gods concentrated riches, and worship, and power, manifesting his own sovereignty.

16. In like manner as of old, so in whatever act of worship ATHARVAN, or father MANU, or DADHYANCH engaged, their oblations and their hymns were all congregated in that INDRA, manifesting his own sovereignty.

I. 13. 8.

The *Rishi*, deity, and metre as before.

1. INDRA, the slayer of VRITRA, has been augmented in strength and satisfaction by (the adoration of) men: we invoke him in great conflicts as well as in little; may he defend us in battles.

2. For thou, hero, INDRA, art a host; thou art the giver of much booty; thou art the exalter of the humble; thou bestowest (riches) on the worshipper who offers thee oblations, for abundant is thy wealth.

3. When battles arise, wealth devolves on the victor; yoke thy horses, humblers of the pride (of the foe), that thou mayest destroy one and enrich another: place us, INDRA, in affluence.

4. Mighty through sacrifice, formidable (to foes), partaking of the sacrificial food, INDRA has augmented his

strength; pleasing in appearance, having a handsome chin, and possessing (bright) coursers, he grasps the iron thunderbolt in his contiguous hands for (our) prosperity.

5. He has filled the space of earth and the firmament (with his glory); he has fixed the constellations in the sky: no one has been ever born, nor will be born, INDRA, like to thee: thou hast sustained the universe.

6. May INDRA, the protector, who returns to the giver (of oblations) the food that is fit for mortals, bestow (such food) on us: distribute thy wealth, which is abundant, so that I may obtain (a portion) of thy riches.

7. The upright performer of (pious) acts is the donor of herds of cattle to us, when receiving frequent enjoyment (from our libations): take up, INDRA, with both hands, many hundred (sorts) of treasure; sharpen (our intellects), bring us wealth.

8. Enjoy along with us, O hero, the suffused libation for (the increase of our) strength and wealth: we know thee (to be) the possessor of vast riches, and address to thee our desires; be, therefore, our protector.

9. These, thy creatures, INDRA, cherish (the oblation) that may be partaken of by all; thou, lord of all, knowest what are the riches of those men who make no offerings: bring their wealth to us.

I. 13. 9.

The deity and *Rishi* are the same; the metre is *Pankti*, except in the last stanza where it is *Jagati*.

1. Approach, MAGHAVAN, and listen to our praises; be not different (from what thou hast hitherto been)

since thou hast inspired us with true speech, thou art solicited with it; therefore, quickly yoke thy horses.

2. (Thy worshippers) have eaten the food which thou hadst given, and have rejoiced, and have trembled through their precious (bodies); self-illuminated sages have glorified thee with commendable thoughts; therefore, INDRA, quickly yoke thy horses.

3. We praise thee, MAGHAVAN, who lookest benignly (upon all); thus praised by us, repair (in thy car), filled with treasure, to those who desire thy presence: INDRA, quickly yoke thy horses.

4. May he ascend that chariot which rains (blessings), and grants cattle, and which provides the vessel filled with the mixture of *Soma* juice and grain: quickly, INDRA, yoke thy horses.

5. Performer of many (holy) acts, let thy steeds be harnessed on the right and on the left, and when exhilarated by the (sacrificial) food, repair in thy chariot to thy beloved wife: quickly, INDRA, yoke thy horses.

6. I harness thy long-maned steeds with (sacred) prayers: depart; take the reins in your hands: the effused and exciting juices have exhilarated thee, wielder of the thunderbolt; thus filled with nutriment, rejoice with thy spouse.

I. 13. 10.

Rishi and deity as before; the metre is *Jagati*.

1. The man who is well protected, INDRA, by thy cares, (and dwells) in a mansion where there are horses, is the first who goes to (that where there are) cows; enrich him

with abundant riches, as the unconscious rivers flow in all directions to the ocean.

2. In like manner, as the bright waters flow to the sacrificial ladle, so they (the gods) look down (upon it); as the diffusive light (descends to earth), the gods convey it, desirous of being presented to them by progressive (movements to the altar), and are impatient to enjoy it, filled with the oblation, as bridegrooms (long for their brides).

3. Thou hast associated, INDRA, words of sacred praise with both (the grain and butter of oblation), placed together in ladles, and jointly presented to thee, so that (the sacrificer), undisturbed, remains (engaged) in thy worship, and is prosperous; for to the sacrificer pouring out oblations (to thee), auspicious power is granted.

4. The *Angirasas* first prepared (for INDRA) the sacrificial food, and then, with kindled fire, (worshipped him) with a most holy rite: they, the institutors (of the ceremony), acquired all the wealth of PANI, comprising horses, and cows, and (other) animals.

5. ATHARVAN first by sacrifices discovered the path (of the stolen cattle): then the bright sun, the cherisher of pious acts, was born. ATHARVAN regained the cattle; KAVYA (USHANAS) was associated with him. Let us worship the immortal (INDRA), who was born to restrain (the *Asuras*).

6. Whether the holy grass be cut (for the rite) that brings down blessings, whether the priest repeats the (sacred) verse in the brilliant (sacrifice), whether the stone

(that expresses the *Soma* juice) sound like the priest who repeats the hymn, on all these occasions INDRA rejoices.

I. 13. 11.

The deity and the *Rishi* are the same, but the metre is diversified. The first six stanzas are in the *Anushtubh* metre, the three next in *Ushnih*, the three next in *Pankti*, the three next in *Gayatri*, and the next three in the *Trishtubh* ; the nineteenth verse is in the *Brihati*, and the twentieth in the *Satobrihati* metre.

1. The *Soma* juice has been expressed, INDRA, for thee : potent humbler (of thy foes), approach ; may vigour fill thee (by the potation), as the sun fills the firmament with his rays.

2. May his horses bear INDRA, who is of irresistible prowess, to the praises and sacrifices of sages and of men.

3. Slayer of VRITRA, ascend thy chariot, for thy horses have been yoked by prayer ; may the stone (that bruises the *Soma*) attract, by its sound, thy mind towards us.

4. Drink, INDRA, this excellent, immortal, exhilarating libation, the drops of which pellucid (beverage) flow towards thee in the chamber of sacrifice.

5. Offer worship quickly to INDRA ; recite hymns (in his praise) ; let the effused drops exhilarate him ; pay adoration to his superior strength.

6. When, INDRA, thou harnessest thy horses, there is no one a better charioteer than thou ; no one is equal to thee in strength ; no one, although well-horsed, has overtaken thee.

7. He who alone bestows wealth upon the man who offers him oblations, is the undisputed sovereign, INDRA :—ho !

8. When will he trample with his foot upon the man who offers no oblations, as if upon a coiled-up snake; when will INDRA listen to our praises ?—ho !

9. INDRA grants formidable strength to him who worships him, having libations prepared :—ho !

10. The white cows drink of the sweet *Soma* juice thus poured forth, and, associated with the bountiful INDRA, for the sake of beauty, rejoice : abiding (in their stalls), they are expectant of his sovereignty.

11. Desirous of his contact, those brindled cows dilute the *Soma* juice with their milk : the milch kine that are loved of INDRA direct his destructive thunderbolt against his foes, abiding (in their stalls), expectant of his sovereignty.

12. These intelligent kine reverence his prowess with the adoration (of their milk) ; they celebrate his many exploits as an example to later (adversaries) ; abiding (in their stalls), expectant of his sovereignty.

13. INDRA, with the bones of DADHYANCH, slew ninety times nine *Vritrás.*

14. Wishing for the horse's head hidden in the mountains, he found it at *Sharyanavat.*

15. The (solar rays) found on this occasion the light of TWASHTRI verily concealed in the mansion of the moving moon.

16. Who yokes to-day to the pole of the car (of INDRA) his vigorous and radiant steeds, whose fury is unbearable, in whose mouths are arrows, who trample on the hearts (of enemies), who give happiness (to friends). (The

sacrificer) who praises their (performance of their) duties obtains (long) life.

17. Who goes forth, (through dread of foes, when INDRA is at hand); who is harmed (by his enemies); who is terrified; who is aware that INDRA is present, who that he is nigh? What need is there that any one should importune INDRA for his son, his elephant, his property, his person, or his people?

18. Who praises the (sacrificial) fire, (lighted for INDRA), or worships him with the oblation of clarified butter, presented in the ladle, according to the constant seasons? To whom do the gods quickly bring (the wealth) that has been called for? What sacrificer, engaged in offering oblations and favoured by the gods, thoroughly knows INDRA?

19. Powerful INDRA, be present and be favourable to the mortal (who adores thee): there is no other giver of felicity, MAGHAVAN, than thou; hence, INDRA, I recite thy praise.

20. Granter of dwellings, let not thy treasury, let not thy benefits, ever be detrimental to us. Friend of mankind, bring to us, who are acquainted with prayers, all sorts of riches.

ANUVAKA XIV.

I. 14. 1.

The deities are the MARUTS, the *Rishi*, GOTAMA: the metre of the fifth and twelfth verses is *Trishtubh*, of the rest, *Jagati*.

1. The MARUTS who are going forth decorate themselves like females: they are gliders (through the air), the sons of RUDRA, and the doers of good works, by which they

promote the welfare of earth and heaven: heroes, who grind (the solid rocks), they delight in sacrifices.

2. They, inaugurated by the gods, have attained majesty; the sons of RUDRA have established their dwelling above the sky: glorifying him (INDRA) who merits to be glorified, they have inspired him with vigour: the sons of PRISHNI have acquired dominion.

3. When the sons of earth embellish themselves with ornaments, they shine resplendent in their persons with (brilliant) decorations; they keep aloof every adversary: the waters follow their path.

4. They who are worthily worshipped shine with various weapons: incapable of being overthrown, they are the overthrowers (of mountains): MARUTS, swift as thought, intrusted with the duty of sending rain, yoke the spotted deer to your cars.

5. When, MARUTS, urging on the cloud, for the sake of (providing) food, you have yoked the deer to your chariots, the drops fall from the radiant (sun), and moisten the earth, like a hide, with water.

6. Let your quick-paced, smooth-gliding coursers bear you (hither); and, moving swiftly, come with your hands (filled with good things): sit, MARUTS, upon the broad seat of sacred grass, and regale yourselves with the sweet sacrificial food.

7. Confiding in their own strength, they have increased in (power); they have attained heaven by their greatness, and have made (for themselves) a spacious abode: may they, for whom VISHNU defends (the sacrifice) that bestows

all desires and confers delight, come (quickly), like birds, and sit down upon the pleasant and sacred grass.

8. Like heroes, like combatants, like men anxious for food, the swift-moving (MARUTS) have engaged in battles: all beings fear the MARUTS, who are the leaders (of the rain), and awful of aspect, like princes.

9. INDRA wields the well-made, golden, many-bladed thunderbolt, which the skilful TWASHTRI has framed for him, that he may achieve great exploits in war. He has slain VRITRA and sent forth an ocean of water.

10. By their power, they bore the well aloft, and clove asunder the mountain that obstructed their path: the munificent MARUTS, blowing upon their pipe, have conferred, when exhilarated by the *Soma* juice, desirable (gifts upon the sacrificer).

11. They brought the crooked well to the place (where the *Muni* was), and sprinkled the water upon the thirsty GOTAMA: the variously-radiant (MARUTS) come to his succour, gratifying the desire of the sage with life-sustaining (waters).

12. Whatever blessings (are diffused) through the three worlds, and are in your gift, do you bestow upon the donor (of the oblation), who addresses you with praise; bestow them, also, MARUTS, upon us, and grant us, bestowers of all good, riches, whence springs prosperity.

I. 14. 2.

Rishi and deities the same; the metre is *Gayatri*.

1. The man in whose mansion, resplendent MARUTS,

descending from the sky, you drink (the libation), is provided with most able protectors.

2. MARUTS, bearers of oblations, hear the invocation of the praises of the worshipper with or (without) sacrifices.

3. And may he for whom ministrant priests have sharpended the sapient (troop of the MARUTS), walk among pastures crowded with cattle.

4. The libation is poured out for the hero (-band) at the sacrifice, on the appointed days, and the hymn is repeated, and their joy (is excited).

5. May the MARUTS, victorious over all men, hear (the praises) of this (their worshipper), and may (abundant) food be obtained by him who praises them.

6. Enjoying the protection of you who behold all things, we have offered you, MARUTS, (oblations) for many years.

7. MARUTS, who are to be especially worshipped, may the man whose offering you accept be ever prosperous.

8. Possessors of true vigour, be cognizant of the wishes of him who praises you, and toils in your service, desirous of (your favour).

9. Possessors of true vigour, you have displayed your might, with the lustre (of which) you have destroyed the *Rakshasas*.

10. Dissipate the concealing darkness; drive away every devouring (foe); show us the light we long for.

I. 14. 3.

Rishi and deities as before; metre, *Jagati*.

1. Annihilators (of adversaries), endowed with great strength, loud-shouting, unbending, inseparable partakers

of the evening oblation, constantly worshipped, and leaders (of the clouds), (the MARUTS), by their personal decorations, are conspicuous (in the sky), like certain rays of the sun.

2. When, MARUTS, flying like birds along a certain path (of the sky), you collect the moving passing (clouds) in the nearest portions (of the firmament), then, coming into collision with your cars, they pour forth (the waters); therefore, do you shower upon your worshipper the honey-coloured rain.

3. When they assemble (the clouds) for the good work, earth trembles at their impetuous movements, like a wife (whose husband is away): sportive, capricious, armed with bright weapons, and agitating (the solid rocks), they manifest their inherent might.

4. The troop of MARUTS is self-moving, deer-borne, ever young, lords of this (earth), and invested with vigour: you, who are sincere liberators from debt, irreproachable, and shedders of rain, are the protectors of this our rite.

5. We declare by our birth from our ancient sire, that the tongue (of praise) accompanies the manifesting (invocation of the MARUTS) at the libations of the *Soma*; for, inasmuch as they stood by, encouraging INDRA in the conflict, they have acquired names that are to be recited at sacrifices.

6. Combining with the solar rays, they have willingly poured down (rain) for the welfare (of mankind), and, hymned by the priests, have been pleased partakers of the (sacrificial food); addressed with praises, moving swiftly,

and exempt from fear, they have become possessed of a station agreeable and suitable to the MARUTS.

I. 14. 4.

Rishi and deity as before; the metre of the first and last stanzas *Prastara-pankti*, of the intermediate four, *Jagati*.

1. Come, MARUTS, with your brilliant light-moving, well-weaponed, steed-harnessed chariots; doers of good deeds, descend like birds, (and bring us) abundant food.

2. To what glorifier (of the gods) do they repair with their ruddy, tawny, car-bearing horses for his advantage? bright as burnished (gold), and armed with the thunderbolt, they furrow the earth with their chariot-wheels.

3. MARUTS, the threatening (weapons) are upon your persons, (able to win) dominion: (to you) they raise lofty sacrifices, like (tall) trees: well-born MARUTS, for you do wealthy worshippers enrich the stone (that grinds the *Soma* plant).

4. Fortunate days have befallen you, (sons of GOTAMA), when thirsty, and have given lustre to the rite for which water was essential; the sons of GOTAMA, (offering) oblations with sacred hymns, have raised aloft the well (provided) for their dwelling.

5. This hymn is known to be the same as that which GOTAMA recited, MARUTS, in your (praise), when he beheld you seated in your chariots with golden wheels, armed with iron weapons, hurrying hither and thither, and destroying your mightiest foes.

6. This is that praise, MARUTS, which, suited (to your merits), glorifies every one of you. The speech of the

priest has now glorified you, without difficulty, with sacred verses, since (you have placed) food in our hands.

I. 14. 5.

The *Rishi*, as before, GOTAMA; but the hymn is addressed to the VISWADEVAS. The metre of the first five stanzas and of the seventh is *Jagati*, of the sixth, *Viratsthana*, and of the last three, *Trishtubh*.

1. May auspicious works, unmolested, unimpeded, and subversive (of foes), come to us from every quarter; may the gods, turning not away from us, but granting us protection day by day, be ever with us for our advancement.

2. May the benevolent favour of the gods (be ours); may the bounty of the gods, ever approving of the upright, light upon us: may we obtain the friendship of the gods, and may the gods extend our days to longevity.

3. We invoke them with an ancient text, BHAGA, MITRA, ADITI, DAKSHA, ASRIDH, ARYAMAN, VARUNA, SOMA, the ASHWINS; and may the gracious SARASWATI grant us happiness.

4. May the wind waft to us the grateful medicament; may mother earth, may father heaven, (convey) it (to us); may the stones that express the *Soma* juice, and are productive of pleasure, (bring) it (to us): ASHWINS, who are to be meditated upon, hear (our application).

5. We invoke that lord of living beings, that protector of things immoveable, INDRA, who is to be propitiated by pious rites, for our protection: as PUSHAN has ever been our defender for the increase of our riches, so may he (continue) the unmolested guardian of our welfare.

6. May INDRA, who listens to much praise, guard our welfare; may PUSHAN, who knows all things, guard our welfare; may TARKSHYA, with unblemished weapons, guard our welfare.

7. May the MARUTS, whose coursers are spotted deer, who are the sons of PRISHNI, gracefully-moving, frequenters of sacrifices, (seated) on the tongue of AGNI, regarders (of all), and radiant as the sun, may all the gods come hither for our preservation.

8. Let us hear, gods, with our ears, what is good; objects of sacrifice, let us see with our eyes what is good; let us, engaged in your praises, enjoy, with firm limb and (sound) bodies, the term of life granted by the gods.

9. Since a hundred years were appointed (for the life of man), interpo e not, gods, in the midst of our passing existence, by inflicting infirmity in our bodies, so that our sons become our sires.

10. ADITI is heaven; ADITI is the firmament; ADITI is mother, father, and son; ADITI is all the gods; ADITI is the five classes of men; ADITI is generation and birth.

I. 14. 6.

The *Rishi* is the same, the deities are various, the metre *Gayatri*.

1. May VARUNA and the wise MITRA lead us, by straight paths, (to our desires) and ARYAMAN, rejoicing with the gods.

2. For they are the distributors of wealth (over the world); and, never heedless, discharge their functions every day.

3. May they, who are immortal, bestow upon us mortals, happiness, annihilating our foes.

4. May the adorable INDRA, the MARUTS, PUSHAN, and BHAGA, so direct our paths, (that they may lead) to the attainment of good gifts.

5. PUSHAN, VISHNU, MARUTS, make our rites restorative of our cattle ; make us prosperous.

6. The winds bring sweet (rewards) to the sacrificer ; the rivers bring sweet (waters) : may the herbs yield sweetness to us.

7. May night and morn be sweet ; may the region of the earth be full of sweetness ; may the protecting heaven be sweet to us.

8. May VANASPATI be possessed of sweetness towards us ; may the sun be imbued with sweetness ; may the cattle be sweet to us.

9. May MITRA be propitious to us ; may VARUNA, may ARYAMAN, be propitious to us ; may INDRA and BRIHASPATI be propitious to us ; may the wide-stepping VISHNU be propitious to us.

I. 14. 7.

The *Rishi* is still GOTAMA, the deity is SOMA ; from the fifth to the sixteenth stanza the metre is *Gayatri ;* the seventeenth, *Ushnish*, the rest, *Trishtubh.*

1. Thou, SOMA, art thoroughly apprehended by our understanding ; thou leadest us along a straight path : by thy guidance, INDRA, our righteous fathers obtained wealth amongst the gods.

2. Thou, SOMA, art the doer of good by holy acts ; thou art powerful by thine energies, and knowest all things ; thou art the showerer (of benefits) by thy bounties, and (art great) by thy greatness ; thou, the guide of men, hast been well nourished by sacrificial offerings.

3. Thy acts are (like those) of the royal VARUNA : thy glory, SOMA, is great and profound ; thou art the purifier (of all), like the beloved MITRA ; thou art the augmenter of all, like ARYAMAN.

4. Endowed with all the glories (that are displayed) by thee in heaven, on earth, in the mountains, in the plants, in the waters, do thou, illustrious SOMA, well-disposed towards us, and devoid of anger, accept our oblations.

5. Thou, SOMA, art the protector, the sovereign of the pious, or even the slayer of VRITRA ; thou art holy sacrifice.

6. Thou, SOMA, fond of praise, the lord of plants, art life to us : if thou wilt, we shall not die.

7. Thou bestowest, SOMA, upon him who worships thee, whether old or young, wealth, that he may enjoy, and live.

8. Defend us, royal SOMA, from every one seeking to harm us : the friend of one like thee can never perish.

9. SOMA, be our protector with those assistances which are sources of happiness to the donor (of oblations).

10. Accepting this our sacrifice, and this our praise, approach, SOMA, and be to us as the augmenter of our rite.

11. Acquainted with hymns, we elevate thee with praises : do thou, who art benignant, approach.

12. Be unto us, SOMA, the bestower of wealth, the remover of disease, the cognizant of riches, the augmenter of nutriment, an excellent friend.

13. SOMA, dwell happy in our hearts, like cattle in fresh pastures, like men in their own abodes.

14. The experienced sage commends the mortal who, through affection, divine SOMA, praises thee.

15. Protect us, SOMA, from calumny, preserve us from sin ; pleased with our service, be our friend.

16. Increase, SOMA : may vigour come to thee from every side : be diligent in the supply of food (to us).

17. Exulting SOMA, increase with all twining plants ; be to us a friend : well supplied with food, we may prosper.

18. May the milky juices flow around thee ; may sacrificial offerings and vigour be concentrated in the destroyer of foes ; and, being fully nourished, do thou provide, SOMA, excellent viands in heaven for our immortality.

19. Whichever of thy glories (men) worship with oblations, may our sacrifice be invested with them all : come to our mansions, SOMA, who art the bestower of wealth, the transporter (over difficulties) ; attended by valiant heroes, the non-destroyer of progeny.

20. To him who presents (offerings), SOMA gives a milch-cow, a swift horse, and a son who is able in affairs, skilful in domestic concerns, assiduous in worship, eminent in society, and who is an honour to his father.

21. We rejoice, SOMA, contemplating thee, invincible in battle, triumphant amongst hosts, the granter of heaven, the giver of rain, the preserver of strength, born amidst sacrifices, occupying a brilliant dwelling, renowned and victorious.

22. Thou, SOMA, hast generated all these herbs, the

water, and the kine; thou hast spread out the spacious firmament; thou hast scattered darkness with light.

23. Divine and potent SOMA, bestow upon us, with thy brilliant mind, a portion of wealth: may no (adversary) annoy thee; thou art supreme over the valour of (any) two (mutual) opponents: defend us (from our enemies) in battle.

I. 14. 8.

The *Rishi* is GOTAMA, the deity is *Ushas* (the dawn), except in the last triad, which is addressed to the *Ashwins*. The metre of the first four verses is *Jagati*, of the last six *Ushnish*, of the rest *Trishtubh*.

1. These divinities of the morning have spread light (over the world); they make manifest the light in the eastern portion of the firmament, brightening all things, like warriors burnishing their weapons; the radiant and progressing mothers (of the earth), they travel daily (on their course).

2. Their purple rays have readily shot upwards; they have yoked the easily-yoked and ruddy kine (to their car); the deities of the dawn have restored, as of yore, the consciousness (of sentient creatures), and, bright-rayed, have attended upon the glorious sun.

3. The female leaders (of the morning) illuminate with their inherent radiance the remotest parts (of the heaven), with a simultaneous effort, like warriors (with their shining arms in the van of battle), bringing every kind of food to the performer of good works, to the bountiful, and to the worshipper who presents libations.

4. USHAS cuts off the accumulated (glooms), as a barber (cuts off the hair); she bares her bosom as a cow yields her udder (to the milker); and, as cattle hasten to their pastures, she speeds to the east, and, shedding light upon all the world, dissipates the darkness.

5. Her brilliant light is first seen towards (the east); it spreads and disperses the thick darkness: she anoints her beauty as the priests anoint the sacrificial food in sacrifices: the daughter of the sky awaits the glorious sun.

6. We have crossed over the boundary of darkness. USHAS restores the consciousness (of living beings); bright-shining, she smiles, like a flatterer, to obtain favour, and, lovely in all her radiance, she has swallowed, for our delight, the darkness.

7. The brilliant daughter of the sky, the exciter of pleasant voices, is praised by the descendants of GOTAMA. USHAS, grant us food associated with progeny and dependants, and distinguished by horses and cattle.

8. May I obtain, USHAS, that ample wealth which confers fame, posterity, troops of slaves, and is characterized by horses; which thou, who aboundest in riches, and art the giver of food, displayest, (when gratified) by hymns and holy sacrifices.

9. The divine (USHAS), having lighted up the whole world, spreads, expanding with her radiance, towards the west, arousing all living creatures to their labours; she hears the speech of all endowed with thought.

10. The divine and ancient USHAS, born again and again, and bright with unchanging hues, wastes away the life

of a mortal, like the wife of a hunter cutting up and dividing the birds.

11. She has been seen illuminating the boundaries of the sky, and driving into disappearance the spontaneously-retiring (night); wearing away the ages of the human race, she shines with light like the bride of the sun.

12. The affluent and adorable USHAS has sent her rays abroad, as (a cowherd drives) the cattle (to pasture), and spreads expansive, like flowing water; she is beheld associated with the rays of the sun, unimpeding sacred ceremonies.

13. USHAS, possessor of food, bring us that various wealth by which we may sustain sons and grandsons.

14. Luminous USHAS, possessor of cows and horses, true of speech, dawn here to-day upon this (ceremony), that is to bring us wealth.

15. Possessor of food, USHAS, yoke, indeed, to-day your purple steeds, and bring to us all good things.

16. ASHWINS, destroyers of foes, turn with favourable intentions your chariot towards our abode, which contains cattle and gold.

17. ASHWINS, who have sent adorable light from heaven to man, bring us strength.

18. May the steeds awakened at dawn bring hither, to drink the *Soma* juice, the divine ASHWINS, who are the givers of happiness, the destroyers of foes, seated in a golden chariot.

I. 14. 9.

The *Rishi* is GOTAMA, the deities are AGNI and SOMA; the metre of the three first stanzas is *Anushtubh*; of three, beginning with the ninth, *Gayatri*; of the eighth, *Jagati* or *Trishtubh*, and of the rest, *Trishtubh*.

1. AGNI and SOMA, showerers (of desires), favourably hear this my invocation, graciously accept my hymns, and bestow felicity on the donor (of the oblation).

2. AGNI and SOMA, grant to him who addresses this prayer to you both, store of cattle with sound strength and good horses.

3. AGNI and SOMA, may he who offers you the oblation of clarified butter, enjoy sound strength, with progeny, through all his life.

4. AGNI and SOMA, that prowess of yours, by which you have carried off the cows that were the food of PANI, is (well) known to us; you have slain the offspring of BRISAYA and you have acquired the one luminary (the sun), for the benefit of the many.

5. You two, AGNI and SOMA, acting together, have sustained these constellations in the sky; you have liberated the rivers that had been defiled from the notorious imputation.

6. AGNI and SOMA, the wind brought one of you from heaven, a hawk carried off the other by force from the summit of the mountain; growing vast by praise, you have made the world wide for (the performance of) sacrifice.

7. AGNI and SOMA, partake of the proffered oblation; be gracious to us; showerers (of desires), be pleased; prosperous and diligent protectors, be propitious, and grant to the sacrificer health and exemption from ill.

8. AGNI and SOMA, protect his sacrifice and defend him from ill, who, with a mind devoted to the gods, worships you with clarified butter and oblations: grant to the man engaged (in devotion) extreme felicity.

9. AGNI and SOMA, endowed with the like wealth, and invoked by a common invocation, share our praises, for you have (ever) been the chief of the gods.

10. AGNI and SOMA, give ample (recompense) to him who presents to you both this clarified butter.

11. AGNI and SOMA, be pleased with these our oblations, and come to us together.

12. AGNI and SOMA, cherish our horses, and may our cows, affording (milk that yields butter for) oblations, be well nourished; give to us, who are affluent, strength (to perform) religious rites, and make our sacrifice productive of wealth.

ANUVAKA XV.

I. 15. 1.

The *Rishi* is KUTSA, the son of ANGIRAS; the deity is AGNI, associated in three parts of the eighth stanza with the gods in general, and in the half of the last with different divinities. The metre of the two last stanzas is *Trishtubh*, of the rest, *Jagati*.

1. To him who is worthy of praise, and all-knowing, we construct, with our minds, this hymn, as (a workman makes) a car: happy is our understanding when engaged in his adoration: let us not suffer injury, AGNI, through thy friendship.

2. He, for whom thou sacrificest, accomplishes (his objects), abides free from aggression, and enjoys (wealth,

the source of) strength ; he prospers, and poverty never approaches him : let us not suffer injury, AGNI, through thy friendship.

3. May we be able to kindle thee : perfect the rite, for through thee the gods partake of the offered oblations : bring hither the ADITYAS, for we love them : let us not suffer injury, AGNI, through thy freindship.

4. We bring fuel, we offer oblations, reminding thee of the successive seasons (of worship) ; do thou thoroughly complete the rite, in order to prolong our lives : let us not suffer injury, AGNI, through thy friendship.

5. His genial (flames), the preservers of mankind, spread around, and both bipeds and quadrupeds are enlivened by his rays ; shining with various lustre, and illuminating (the world by night), thou art superior to the dawn : let us not, AGNI, suffer injury through thy friendship.

6. Thou art the sacrificing or the invoking priest, thou art the principal (presenter of the offering), the director (of the ceremonies), their performer, or by birth the family priest ; thus conversant with all the priestly functions, thou performest perfectly the rite : let us not, AGNI, suffer injury through thy friendship.

7. Thou art of graceful form, and alike on every side, and, although remote, shinest as if nigh : thou seest, divine AGNI, beyond the darkness of night : let us not, AGNI, suffer injury through thy friendship.

8. Gods, let the chariot of the offerer of the libation be foremost ; let our denunciations overwhelm the wicked : understand and fulfil my words : let us not suffer injury, AGNI, through thy friendship.

9. Overcome with your fatal (weapons) the wicked and the impious, all who are enemies, whether distant or near; and then provide an easy (path) for the sacrificer who praises thee: let us not, AGNI, suffer injury through thy friendship.

10. When thou hast yoked the bright red horses, swift as the wind, to thy car, thy roar is like that of a bull, and thou enwrappest the forest trees with a banner of smoke: let us not, AGNI, suffer injury through thy friendship.

11. At thy roaring, even the birds are terrified: when thy flames, consuming the grass, have spread in all directions, (the wood) is easy of access to thee and to thy chariots: let us not, AGNI, suffer injury through thy friendship.

12. May this, (thy adorer), enjoy the support of MITRA and of VARUNA: wonderful is the fury of the MARUTS: (dwellers in the region) below (the heavens), encourage us, and may their minds again (be gracious) to us: let us not suffer injury, AGNI, through thy friendship.

13. Thou, brilliant (AGNI), art the especial friend of the gods; thou, who art graceful in the sacrifice, art the confirmer of all riches: may we be present in thy most spacious chamber of sacrifice: let us not, AGNI, suffer injury through thy friendship.

14. Pleasant is it to thee when thou art lighted in thine own abode, and, propitiated by libations, art praised (by the priests): then, much delighted, thou givest rewards and riches to the worshipper: let us not, AGNI, suffer injury through thy friendship.

15. (Fortunate is the worshipper) to whom, (assiduous) in all pious works, thou, possessor of riches, invisible AGNI,

grantest exemption from sin, whom thou associatest with auspicious strength, may he be (enriched) by thee with wealth that comprehends progeny.

16. Do thou, divine AGNI, who knowest what is good fortune, on this occasion prolong our existence, and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, preserve it to us.

I. 15. 2.

The deity is AGNI, having the attributes of the dawn, or the AGNI entitled to a share of the morning oblation, or the pure or simple AGNI. The *Rishi* is KUTSA, the metre, *Trishtubh*.

1. Two periods, of different complexions, revolve for their own purposes, and each in succession severally nourishes a son; in one, HARI is the receiver of oblations, in the other, the brilliant AGNI is beheld.

2. The vigilant and youthful Ten beget, through the wind, this embryo AGNI, inherent (in all beings), sharp-visaged, universally renowned, shining among men; him they conduct (to every dwelling).

3. They contemplate three places of his birth; one in the ocean, one in the heaven, one in the firmament; and, dividing the seasons of the year for the benefit of earthly creatures, he formed, in regular succession, the eastern quarter.

4. Which of you discerns the hidden AGNI? a son, he begets his mothers by oblations; the germ of many (waters), he issues from the ocean, mighty and wise, the recipient of oblations.

5. Appearing amongst them (the waters), the bright-shining (AGNI) increases, rising above the flanks of the waving waters, spreading his own renown: both (heaven and earth) are alarmed, as the radiant AGNI is born, and, approaching the lion, they pay him honour.

6. Both the auspicious ones (day and night) wait upon him like two female attendants, as lowing kine (follow their calves) by the paths (that they have gone); he has been the lord of might among the mighty, whom (the priests) on the right (of the altar) anoint.

7. Like the sun, he stretches forth his arms, and the formidable AGNI, decorating both heaven and earth (with brightness), labours (in his duties); he draws up from everything the essential (moisture), and clothes (the earth) with new vestments (derived) from his maternal (rains).

8. Associated in the firmament with the moving waters, he assumes an excellent and lustrous form, and the wise sustainer (of all things) sweeps over the source (of the rains with his radiance), whence a concentration of light is spread abroad by the sportive deity.

9. The vast and victorious radiance of thee, the mighty one, pervades the firmament: AGNI, who hast been kindled by us, preserve us with all thy undiminished and protecting glories.

10. He causes the waters to flow in a torrent through the sky, and with those pure waves he inundates the earth; he gathers all (articles of) food in the stomach, and for that purpose sojourns in the new-sprung parents (of the grain).

11. AGNI, who art the purifier, growing with the fuel we have supplied, blaze for the sake of (securing) food to us, who are possessed of wealth; and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, preserve it to us.

I. 15. 3.

The *Rishi* and metre are as before; the deity is AGNI, but either in his general character, or as *Dravinoda*.

1. Engendered by force, AGNI verily appropriates, as soon as born, the offerings of the sages: the waters and voice make him their friend, and the gods retain him as the giver of (sacrificial) wealth.

2. (Propitiated) by the primitive laudatory hymn of AYU, he created the progeny of the MANUS, and pervades, with his all-investing splendour, the heavens and the firmament: the gods retain AGNI as the giver of (sacrificial) wealth.

3. Approaching him, let all men adore AGNI, the chief (of the gods), the accomplisher of sacrifices, who is gratified by oblations and propitiated by praises,—the offspring of food, the sustainer of (all men), the giver of continual gifts: the gods retain AGNI as the giver of (sacrificial) wealth.

4. May AGNI, the dweller in the firmament, the nourisher with abundant benefits, the bestower of *Swarga*, the protector of mankind, the progenitor of heaven and earth, instruct my sons in the right way: the gods retain AGNI as the giver of (sacrificial) wealth.

5. The night and the day, mutually effacing each other's complexion, give nourishment, combined together, to one

infant, who, radiant, shines between earth and heaven: the gods retain AGNI as the giver of (sacrificial) wealth.

6. The source of opulence, the bestower of riches, the director of the sacrifice, the accomplisher of the desires (of the man) who has recourse to him; him, the gods, preserving their immortality, retain as the giver of (sacrificial) wealth.

7. The gods retain AGNI as the giver of (sacrificial) wealth, who now is, and heretofore has been, the abode of riches, the receptacle of all that has been, and all that will be, born, and the preserver of all (that) exists, (as well as of all) that are coming into existence.

8. May DRAVINODA grant us (a portion) of moveable wealth; may DRAVINODA grant us (a portion) of that which is stationary; may DRAVINODA give us food attended by progeny; may DRAVINODA bestow upon us long life.

9. Thus, AGNI, who art the purifier, growing with the fuel (we have supplied), blaze for the sake of securing food to us, who are possessed of wealth, and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, preserve it to us.

I. 15. 4.

The *Rishi* is the same, the deity AGNI, as pure fire, or that of which purity is the attribute; the metre is *Gayatri*.

1. May our sin, AGNI, be repented of; manifest riches to us; may our sin be repented of.

2. We worship thee for pleasant fields, for good roads, and for riches: may our sin be repented of.

3. (In like manner as, among these thy worshippers,

KUTSA) is the pre-eminent panegyrist, so are our encomiasts (of thee) the most distinguished: may our sin be repented of.

4. Inasmuch as thy worshippers (are blessed with descendants), so may we, (by repeating thy praise), obtain posterity: may our sin be repented of.

5. Since the victorious flames of AGNI penetrate universally, may our sin be repented of.

6. Thou, whose countenance is turned to all sides, art our defender: may our sin be repented of.

7. Do thou, whose countenance is turned to all sides, send off our adversaries, as if in a ship, (to the opposite shore): may our sin be repented of.

8. Do thou convey us in a ship across the sea, for our welfare: may our sin be repented of.

I. 15. 5.

Rishi as before; the deity is either VAISHWANARA, or the pure (*Shuddha*) AGNI; the metre is *Trishtubh*.

1. May we continue in the favour of VAISHWANARA, for verily he is the august sovereign of all beings: as soon as generated from this (wood), he surveys the universe; he accompanies the rising sun.

2. AGNI, who is present in the sky, and present upon earth, and who, present, has pervaded all herbs: may the AGNI VAISHWANARA, who is present in vigour, guard us night and day against our enemies.

3. VAISHWANARA, may this (thy adoration be attended) by real (fruit); may precious treasures wait upon us, and

may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, preserve them to us.

I. 15. 6.

The *Rishi* is KASHYAPA, the son of MARICHI, and the hymn, consisting of a single stanza, in the *Trishtubh* metre, is addressed to AGNI as JATAVEDAS.

1. We offer oblations of *Soma* to JATAVEDAS; may he consume the wealth of those who feel enmity against us; may he transport us over all difficulties: may AGNI convey us, as in a boat over a river, across all wickedness.

I. 15. 7.

The deity is INDRA, the *Rishis* are the VARSHAGIRAS, or five sons of VRISHAGIR, a *Raja*, who were *Rajarshis*, or regal sages, severally named in the seventeenth stanza. The metre is *Trishtubh.*

1. May he who is the showerer of desires, who is co-dweller with (all) energies, the supreme ruler over the vast heaven and earth, the sender of water, and to be invoked in battles; may INDRA, associated with the MARUTS, be our protection.

2. May he whose course, like that of the sun, is not to be overtaken, who in every battle is the slayer of his foes, the witherer (of opponents), who, with his swift-moving friends (the winds), is the most bountiful (of givers); may INDRA, associated with the MARUTS, be our protection.

3. May he, whose rays, powerful and unattainable, issue forth like those of the sun, milking (the clouds); he who is victorious over his adversaries, triumphant by his

manly energies ; may INDRA, associated with the MARUTS, be our protection.

4. He is the swiftest among the swift, most bountiful amongst the bountiful, a friend with friends, venerable among those who claim veneration, and pre-eminent among those deserving of praise : may INDRA, associated with the MARUTS, be our protection.

5. Mighty with the RUDRAS, as if with his sons, victorious in battle over his enemies, and sending down with his co-dwellers (the waters which are productive of) food : INDRA, associated with the MARUTS, be our protection.

6. May he, the represser of (hostile) wrath, the author of war, the protector of the good, the invoked of many, share with our people on this day the (light of the) sun : may INDRA, associated with the MARUTS, be our protection.

7. Him, his allies, the MARUTS, animate in battle ; him, men regard as the preserver of their property ; he alone presides over every act of worship : may INDRA, associated with the MARUTS, be our protection.

8. To him, a leader (to victory), his worshippers apply in contests of strength for protection and for wealth, as he grants them the light (of conquest) in the bewildering darkness (of battle) : may INDRA, associated with the MARUTS, be our protection.

9. With his left hand he restrains the malignant, with his right he receives the (sacrificial) offerings ; he is the giver of riches, (when propitiated) by one who celebrates his praise : may INDRA, associated with the MARUTS, be our protection.

10. He, along with his attendants, is a benefactor ; he is quickly recognized by all men to-day, through his chariots ; by his manly energies he is victor over unruly (adversaries) : may INDRA, associated with the MARUTS, be our protection.

11. Invoked by many, he goes to battle with his kinsmen, or with (followers) not of his kindred ; he secures the (triumph) of those who trust in him, and of their sons and grandsons : may INDRA, associated with the MARUTS, be our protection.

12. He is the wielder of the thunderbolt, the slayer of robbers, fearful and fierce, knowing many things, much eulogized, and mighty, and, like the *Soma* juice, inspiring the five classes of beings with vigour : may INDRA, associated with the MARUTS, be our protection.

13. His thunderbolt draws cries (from his enemies), he is the sender of good waters, brilliant as (the luminary) of heaven, the thunderer, the promoter of beneficent acts, upon him do donations and riches attend : may INDRA, associated with the MARUTS, be our protection.

14. May he, of whom the excellent measure (of all things), through strength, eternally and everywhere cherishes heaven and earth, propitiated by our acts, convey us beyond (evil) : may INDRA, associated with the MARUTS, be our protection.

15. Nor gods, nor men, nor waters, have reached the limit of the strength of that beneficent (divinity), for he surpasses both earth and heaven by his foe-consuming (might) : may INDRA, associated with the MARUTS, be our protection.

16. The red and black coursers, long-limbed, well-caparisoned, and celestial, and harnessed, well-pleased, to the yoke of the chariot in which the showerer of benefits is conveyed, for the enrichment of RIJRASHWA, and is recognized amongst human hosts.

17. INDRA, showerer (of benefits), the VARSHAGIRAS, RIJRASHWA and his companions, AMBARISHA, SAHADEVA, BHAYAMANA, and SURADHAS, address to thee this propitiatory praise.

18. INDRA, who is invoked by many, attended by the moving (MARUTS), having attacked the *Dasyus* and the *Shimyus*, slew them with his thunderbolt; the thunderer then divided the fields with his white-complexioned friends, and rescued the sun and set free the water.

19. May INDRA be daily our vindicator, and may we, with undiverted course, enjoy (abundant) food; and may MITRA, VARUNA, ADITI,— ocean, earth, and heaven, preserve it to us.

I. 15. 8.

The *Rishi* is KUTSA, the son of ANGIRAS; the deity, INDRA; the metre of the first seven stanzas is *Jagati*, of the last four, *Trishtubh*.

1. Offer adoration with oblations to him who is delighted (with praise), who, with RIJISHWAN, destroyed the pregnant wives of KRISHNA: desirous of protection, we invoke, to become our friend, him, who is the showerer (of benefits), who holds the thunderbolt in his right hand, attended by the MARUTS.

2. We invoke to be our friend, INDRA, who is attended by the MARUTS; he who, with increasing wrath, slew the

mutilated VRITRA, and SHAMBARA, and the unrighteous PIPRU, and who extirpated the unabsorbable SHUSHNA.

3. We invoke to become our friend, INDRA, who is attended by the MARUTS; whose great power (pervades) heaven and earth, in whose service VARUNA and SURYA are steadfast, and whose command the rivers obey.

4. Who is the lord over all horses and cattle, who is independent, who, propitiated by praise, is constant in every act, and who is the slayer of the obstinate abstainer from libations: we invoke to become our friend, INDRA, attended by the MARUTS.

5. Who is the lord of all moving and breathing creatures, who first recovered the (stolen) kine for the *Brahman*, and who slew the humbled *Dasyus*: we invoke to become our friend, INDRA, attended by the MARUTS.

6. Who is to be invoked by the brave and by the timid, by the vanquished and by victors, and whom all beings place before them (in their rites): we invoke to become our friend, INDRA, attended by the MARUTS.

7. The radiant INDRA proceeds (along the firmament) with the manifestation of the RUDRAS: through the RUDRAS, speech spreads with more expansive celerity, and praise glorifies the renowned INDRA: him, attended by the MARUTS, we invoke to become our friend.

8. Attended by the winds, giver of true wealth, whether thou mayest be pleased (to dwell) in a stately mansion or in a lowly dwelling, come to our sacrifice: desirous of thy presence, we offer thee oblations.

9. Desirous of thee, INDRA, who art possessed of excellent strength, we pour forth to thee libations: desirous of thee,

who art obtained by prayer, we offer thee oblations ; therefore, do thou, who art possessed of horses, sit down with pleasure upon the sacred grass, attended by the MARUTS, at this sacrifice.

10. Rejoice, INDRA, with the steeds who are of thy nature ; open thy jaws, set wide thy throat (to drink the *Soma* juice) ; let thy horses bring thee, who hast a handsome chin, (hither), and, benignant towards us, be pleased by our oblations.

11. Protected by that destroyer (of foes), who is united in praise with the MARUTS, we may receive sustenance from INDRA ; and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, preserve it to us.

I. 15. 9.

The *Rishi* and deity as in the last ; the metre of the first eight stanzas is *Jagati*, of the last, *Trishtubh*.

1. I address to thee, who art mighty, this excellent hymn, because thy understanding has been gratified by my praise : the gods have successively delighted that victorious INDRA with the power (of praise), for the sake of prosperity and wealth.

2. The seven rivers display his glory ; heaven, and earth, and sky display his visible form : the sun and moon, INDRA, perform their revolutions, that we may see, and have faith in what we see.

3. MAGHAVAN, despatch thy chariot to bring us wealth ; that victorious car, which, INDRA, who art much praised by us in time of war, we rejoice to behold in battle : do

thou, MAGHAVAN, grant happiness to those who are devoted to thee.

4. May we, having thee for our ally, overcome our adversaries in every encounter; defend our portion; render riches easily attained by us; enfeeble, MAGHAVAN, the vigour of our enemies.

5. Many are the men who call upon thee for thy protection: mount thy car to bring wealth to us, for thy mind, INDRA, is composed, and resolved on victory.

6. Thy arms are the winners of cattle, thy wisdom is unbounded, thou art most excellent, the granter of a hundred aids in every rite: the author of war, INDRA is uncontrolled; the type of strength; wherefore men, who are desirous of wealth, invoke him in various ways.

7. The food, MAGHAVAN, (which is to be given by thee) to men, may be more than sufficient for a hundred, or for more, even, than a thousand: great praise has glorified thee, who art without limit, whereupon thou destroyest thy enemies.

8. Strong as a twice-twisted rope, thou art the type of strength; protector of men, that art more than able to sustain the three spheres, the three luminaries, and all this world of beings, INDRA, who hast from birth ever been without a rival.

9. We invoke thee, INDRA, the first among the gods; thou hast been the victor in battles: may INDRA put foremost in the battle this our chariot, which is efficient, impetuous, and the uprooter (of all impediments).

10. Thou conquerest, and withholdest not the booty:

in trifling or in serious conflicts, we sharpen thee, fierce MAGHAVAN, for our defence; do thou, therefore, inspirit us in our defiances.

11. May INDRA daily be our vindicator, and may we, with undiverted course, enjoy abundant food; and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, preserve it to us.

I. 15. 10.

The *Rishi* and deity as before; the metre, *Trishtubh.*

1. The sages have formerly been possessed of this thy supreme power, INDRA, as if it were present with them, one light of whom shines upon the earth, the other in heaven, and both are in combination with each other, as banner (mingles with banner) in battle.

2. He upholds, and has spread out, the earth; having struck (the clouds), he has extricated the waters; he has slain AHI, he has pierced RAUHINA, he has destroyed, by his prowess, the mutilated (VRITRA).

3. Armed with the thunderbolt, and confident in his strength, he has gone on destroying the cities of the DASYUS. Thunderer, acknowledging (the praises of thy worshipper), cast, for his sake, thy shaft against the *Dasyu*, and augment the strength and glory of the *Arya*.

4. MAGHAVAN, possessing a name that is to be glorified, offers to him who celebrates it, these (revolving) ages of man: the thunderer, the scatterer (of his foes), sallying forth to destroy the *Dasyus*, has obtained a name (renowned for victorious) prowess.

5. Behold this, the vast and extensive (might of INDRA); have confidence in his prowess; he has recovered the cattle, he has recovered the horses, the plants, the waters, the woods.

6. We offer the *Soma* libation to him who is the performer of many exploits, the best (of the gods), the showerer (of benefits), the possessor of true strength, the hero who, holding respect for wealth, takes it from him who performs no sacrifice, like a foot-pad (from a traveller), and proceeds (to give it) to the sacrificer.

7. Thou didst perform, INDRA, a glorious deed, when thou didst awaken the sleeping AHI with thy thunderbolt; then the wives (of the gods), the MARUTS, and all the gods, imitated thy exultation.

8. Inasmuch, INDRA, as thou hast slain SHUSHNA, PIPRU, KUYAVA, and VRITRA, and destroyed the cities of SHAMBARA, therefore may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, grant us that (which we desire).

I. 15. 11.

The *Rishi*, deity, and metre, as before.

1. The altar has been raised, INDRA, for thy seat; hasten to sit upon it, as a neighing horse (hastens to his stable); slackening the reins, and letting thy coursers free, who, at the season of sacrifice, bear thee night and day.

2. These persons have come to INDRA (to solicit) his protection; may he quickly direct them on the way; may the gods repress the wrath of the destroyer, and bring to our solemnity the obviator of evil.

3. (The *Asura*), knowing the wealth of others, carries it off of himself; present in the water, he carries off, of himself, the foam; the two wives of KUYAVA bathe with the water: may they be drowned in the depths of the *Shipha* river.

4. The abiding-place of the vagrant (KUYAVA) was concealed (in the midst) of the water: the hero increases with the waters formerly (carried off), and is renowned (throughout the world): the *Anjasi*, *Kulishi* and *Virapatni* rivers, pleasing him with their substance, sustain him with their waters.

5. Since the track that leads to the dwelling of the *Dasyu* has been seen by us, as a cow knows the way to her stall, therefore do thou, MAGHAVAN, (defend us) from his repeated violence; do not thou cast away as a libertine throws away wealth.

6. Excite in us, INDRA, veneration for the sun, for the waters, and for those who are worthy of the praise of living beings, as exempt from sin: injure not our offspring while yet in the womb, for our trust is in thy mighty power.

7. Hence, INDRA, I meditate on thee; on this (thy power) has our trust been placed: showerer (of benefits), direct us to great wealth; consign us not, thou who art invoked by many, to a destitute dwelling; give, INDRA, food and drink to the hungry.

8. Harm us not, INDRA, abandon us not; deprive us not of the enjoyments that are dear to us; injure not, affluent SHAKRA, our unborn offspring; harm not those who are capable (only of crawling) on their knees.

9. Come into our presence ; they have called thee, fond of the *Soma* juice : it is prepared ; drink of it for thine exhilaration : vast of limb, distend thy stomach, and, when invoked, hear us, as a father (listens to the words of his sons).

I. 15. 12.

The hymn is addressed to the *Vishvadevas*, by TRITA, or by KUTSA, on his behalf ; the metre is *Pankti*, except in the eighth verse, where it is *Mahabrihati Yavamadhya*.

1. The graceful-moving moon speeds along the middle region in the sky : bright golden rays (my eyes) behold not your abiding-place. Heaven and earth, be conscious of this (my affliction).

2. Those who seek for wealth, obtain it : a wife enjoys (the presence of) her husband, and from their union progeny is engendered. Heaven and earth, be conscious of this (my affliction).

3. Never, Gods, may this (my ancestry), abiding above in heaven, be excluded (from it) ; never may we be in want (of a son), the cause of joy (to his progenitors), entitled to libations of the *Soma* juice. Heaven and earth, be conscious of this (my affliction).

4. I implore the first (of the gods), the object of sacrifice, that he will become my messenger, and narrate (my condition to the other deities). Where, AGNI, is thy former benevolence, what new being now possesses it ? Heaven and earth, be conscious of this (my affliction).

5. Gods, who are present in the three worlds, who abide in the light of the sun, where now is your truth, where

your untruth, where the ancient invocation (that I have addressed) to you ? Heaven and earth, be conscious of (my affliction).

6. Where, deities, is your observance of the truth, where the (benignant) regard of VARUNA, where is the path of the mighty ARYAMAN, (so that) we may overcome the malevolent ? Heaven and earth, be conscious of this (my affliction).

7. I am he, Gods, who formerly recited (your praise) when the libation was poured out ; yet sorrows assail me, like a wolf (that falls upon) a thirsty deer. Heaven and earth, be conscious of this (my affliction).

8. The ribs (of the well close) round me, like the rival wives (of one husband) ; cares consume me, SHATAKRATU, although thy worshipper, as a rat (gnaws a weaver's) threads. Heaven and earth, be conscious of this (my affliction).

9. Those which are the seven rays (of the sun), in them is my navel expanded ; TRITA, the son of the waters, knows that (it is so), and he praises them for his extrication (from the well). Heaven and earth, be conscious of this (my affliction).

10. May the five shedders (of benefits), who abide in the centre of the expanded heavens, having together conveyed my prayers quickly to the gods, (speedily) return. Heaven and earth, be conscious of this (my affliction).

11. The rays of the sun abide in the surrounding centre of heaven ; they drive back the wolf crossing the great waters from the path. Heaven and earth, be conscious of this (my affliction).

12. That new praiseworthy and commended (vigour) is seated in you, ye Gods, (by which) the rivers urge on the waters, and the sun diffuses his constant (light). Heaven and earth, be conscious of this (my affliction).

13. Worthy of praise, AGNI, is that thy relationship (with the gods); do thou, who art most wise, seated at our (solemnity), worship (the gods), as (at the sacrifice of) MANU.

14. May that wise and liberal AGNI, a sage amongst the gods, seated at our rite, as at the sacrifice of MANU, be the invoker of the deities, and offer them oblations. Heaven and earth, be conscious of this (my affliction).

15. VARUNA performs the rite of preservation; we desire him as the guide of our way; (to him, the repeater of praise) addresses praise with his (whole) heart; may he who is entitled to laudation become our true (support). Heaven and earth, be conscious of this (my affliction).

16. The sun, who is avowedly made the path in heaven, is not to be disregarded, Gods, by you; but you, mortals, regard him not. Heaven and earth, be conscious of this (my affliction).

17. TRITA, fallen into the well, invokes the Gods for succour; BRIHASPATI, who liberates many from sin, heard (the supplication). Heaven and earth, be conscious of this (my affliction).

18. Once, a tawny wolf beheld me faring on my way, and, having seen me, rushed upon me, (rearing), as a carpenter, whose back aches (with stooping, stands erect from his work).

19. By this recitation, may we, becoming possessed of INDRA, and strong with multiplied progeny, overcome our foes in battle ; and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, be gracious to us in this (request).

ANUVAKA XVI.

I. 16. 1.

The *Rishi* is KUTSA, or it may be TRITA ; the hymn is addressed to all the gods ; the metre is *Jagati*, except in the last verse, in which it is *Trishtubh*.

1. We invoke, for our preservation, INDRA, MITRA, VARUNA, AGNI, the might of the MARUTS, and ADITI ; may they, who are bountiful and bestowers of dwellings, extricate us from all sin, as a chariot from a defile.

2. Sons of ADITI, come with all (your hosts) to battle ; be to us the cause of happiness in combats, and may they, who are bountiful and bestowers of dwellings, extricate us from all sin, as a chariot from a defile.

3. May the PITRIS, who are easily to be praised, protect us ; and may the two divinities, heaven and earth, the promoters of sacrifices, and of whom, the gods are the progeny, protect us ; and may they, who are bountiful and the givers of dwellings, extricate us from sin, as a chariot from a defile.

4. Exciting him who is the praised of men and the giver of food, (to be present) at this rite, we solicit (also) with our praises him who is the purifier and destroyer of heroes ; may they, who are bountiful and the givers of food, extricate us from sin, as a chariot from a defile.

5. BRIHASPATI, always confer happiness upon us; we solicit that faculty of both (alleviating pain and obviating peril) implanted in thee by MANU: may they, who are bountiful and the givers of dwellings, extricate us from all sins, as a chariot from a defile.

6. KUTSA, the *Rishi*, thrown into a well, has invoked to his succour, INDRA, the slayer of enemies, the encourager of good works: may they, who are bountiful and the givers of dwellings, extricate us from all sin, as a chariot from a defile.

7. May the goddess ADITI, with the gods, protect us, and may the radiant guardian, (the sun), be vigilant for our protection; and may they, who are bountiful and the givers of dwellings, extricate us from all sin, as a chariot from a defile.

I. 16. 2.

The *Rishi* is KUTSA; the deities, all the gods; the metre, *Trishtubh*.

1. May our sacrifice give satisfaction to the gods: ADITYAS, be gracious, and may your good intentions be directed towards us, so as to be an abundant source of affliction to the poor.

2. May the gods, who are to be lauded by the hymns of the *Angirasas*, come hither for our protection; may INDRA with his treasures, the MARUTS with the vital airs, and ADITI with the *Adityas*, (come and) give us felicity.

3. May INDRA, may VARUNA, may AGNI, may ARYAMAN, may SAVITRI, bestow upon us that food (which we solicit); and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, preserve it (to us).

I. 16. 3.

The *Rishi* is still KUTSA, who addresses INDRA and AGNI; the metre is *Trishtubh*.

1. INDRA and AGNI, sitting together in your car,—that wonderful car which illuminates all beings, approach, and drink of the effused *Soma* juice.

2. Vast as is the whole universe in expanse, and profound in depth, such, INDRA and AGNI, may this *Soma* be for your beverage, sufficient for your desires.

3. You have made your associated names renowned, since, slayers of VRITRA, you have been allied (for his death); the showerers of benefits, INDRA and AGNI, are the two seated together (on the altar); receive (your portion) of the libation.

4. The fires being kindled, the two (priests stand by) sprinkling the clarified butter from the ladles, which they raise, and spreading the sacred grass (upon the altar); therefore, INDRA and AGNI, come before us for our gratification, (attracted) by stimulating *Soma* juices sprinkled all round.

5. Whatever heroic exploits you have achieved, whatever forms (you have created), whatever benefits (you have poured down), whatever ancient and fortunate friendshps (you have contracted, come with them all), and drink of the effused *Soma* juice.

6. Come and witness the sincere faith with which, selecting you two, I first promised (you the libation); drink of the effused libation, for the *Soma* juice is prepared by the priests.

7. If, adorable INDRA and AGNI, you have ever been delighted (with libations) in your own dwelling, in that of a Brahman, or in that of a prince, then, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

8. If, INDRA and AGNI, you are amongst men who are inoffensive, malevolent, or tyrannical, or those who live (to fulfil the duties of life), or those who receive the fruits (of good deeds), then, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

9. Whether, INDRA and AGNI, you are in the lower, the central, or the upper region of the world, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

10. Whether, INDRA and AGNI, you are in the upper, central, or lower region of the world, come, showerers of benefits, hither from wherever you may be, and drink of the effused libation.

11. Whether, INDRA and AGNI, you are in heaven or upon earth, in the mountains, in the herbs, or in the waters, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

12. Although, INDRA and AGNI, in the midst of the sky, on the rising of the sun, you may be exhilarated by your own splendour, yet, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

13. Thus, INDRA and AGNI, drinking deep of the libation, grant to us all (kinds of) wealth; and may MITRA, VARUNA, and ADITI,—ocean, earth, and heaven, preserve it to us.

I. 16. 4.

Rishi, deities, and metre, as in the last.

1. INDRA and AGNI, desirous of wealth, I consider you, in my mind, as kinsmen and relations; the clear understanding you have given me, (is given) by no one else, and, (so gifted), I have composed this hymn to you, intimating my wish for sustenance.

2. I have heard, INDRA and AGNI, that you are more munificent givers than an unworthy bridegroom, or the brother of a bride; therefore, as I offer you a libation, I address you, INDRA and AGNI, with a new hymn.

3. Never may we cut off the long line (of posterity); thus soliciting and asking for descendants endowed with the vigour of their progenitors, the (worshippers), begetting children, praise INDRA and AGNI for their happiness, and they two, destroyers of foes, are nigh (to hear this adoration).

4. The sacred prayer, desiring your presence, offers to you both, INDRA and AGNI, for your exhilaration, the *Soma* libation: do you two, who have horses, handsome arms, and gràceful hands, come quickly and mix (the libation) with sweetness in the waters.

5. I have heard, (when you were present) at the division of the treasure (among the worshippers), that you two, INDRA and AGNI, were most vigorous in the destruction of VRITRA: beholders of all things, seated as this sacrifice upon the sacred grass, be exhilarated, (by drinking of the effused libation).

6. Attending to the summons at the time of battle, you surpass all men (in magnitude): you are vaster than the

earth, than the sky, than the rivers, than the mountains; you exceed all other existent things.

7. Bring wealth, thunderers, and give it to us; protect us, INDRA and AGNI, by your deeds; may those rays of the sun, by which our forefathers have attained together a heavenly region, shine also upon us.

8. INDRA and AGNI, wielders of the thunderbolt, overturners of cities, grant us wealth, defend us in battles: and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, be propitious to this (our prayer).

I. 16. 5.

This hymn is addressed to the RIBHUS; the *Rishi* is KUTSA; the fifth and ninth stanzas are in the *Trishtubh*, the rest in the *Jagati* metre.

1. RIBHUS, the rite formerly celebrated by me is again repeated, and the melodious hymn is recited in your praise; in this ceremony, the *Soma* juice is sufficient for all the gods; drink of it to your utmost content when offered on the fire.

2. When, RIBHUS, you who were amongst my ancestors, yet immature (in wisdom), but desirous of enjoying (the *Soma* libations), retired to the forest to perform (penance), then, sons of SUDHANWAN, through the plenitude of your completed (devotions), you came to the (sacrificial) hall of the worshipper SAVITRI.

3. Then SAVITRI bestowed upon you immortality, when you came to him, who is not to be concealed, and represented (your desire) to partake of the libations; and that ladle for the sacrificial viands which the *Asura* had formed single, you made fourfold.

4. Associated with the priests, and quickly performing the holy rites, they, being yet mortals, acquired immortality and the sons of SUDHANWAN, the RIBHUS, brilliant as the sun, became connected with the ceremonies (appropriated to the different seasons) of the year.

5. Lauded by the bystanders, the RIBHUS, with a sharp weapon, meted out the single sacrificial ladle, like a field (measured by a rod), soliciting the best (libations), and desiring (to participate of) sacrificial food amongst the gods.

6. To the leaders (of the sacrifice), dwelling in the firmament, we present, as with a ladle, the appointed clarified butter, and praise with knowledge those RIBHUS, who, having equalled the velocity of the protector (of the universe, the sun), ascended to the region of heaven, through (the offerings) of (sacrificial) food.

7. The most excellent RIBHU is in strength our defender; RIBHU, through gifts of food and of wealth, is our asylum; may he bestow them upon us, Gods, through your protection; may we, upon a favourable occasion, overcome the hosts of those who offer no libations.

8. RIBHUS, you covered the cow with a hide, and reunited the mother with the calf: sons of SUDHANWAN, leaders (of sacrifice), through your good works you rendered your aged parents young.

9. INDRA, associated with the RIBHUS, supply us, in the distribution of viands, with food, and consent to bestow upon us wonderful riches; and may MITRA, VARUNA, ADITI,— ocean, earth, and heaven, preserve them for us.

I. 16. 6.

The *Rishi* and deities are the same; the metre of the fifth verse is *Trishtubh*.

1. The RIBHUS, possessed of skill in their work, constructed (for the ASHWINS) a well-built car; they framed the vigorous horses bearing INDRA; they gave youthful existence to their parents; they gave to the calf its accompanying mother.

2. Prepare fully for our sacrifice resplendent sacrificial food, and, for our rite and for our strength, such nutriment as may be the cause of excellent progeny, so that we may live (surrounded) by vigorous descendants; such wealth do you confer upon us for our benefit.

3. RIBHUS, conductors (of sacrifice), bestow ample sustenance upon us, upon our chariots, upon our horses; let every one daily acknowledge our victorious wealth, and may we triumph in battle over our foes, whether strangers or kinsmen.

4. I invoke the mighty INDRA for protection, and the RIBHUS, VAJAS, and MARUTS to drink the *Soma* juice; also both MITRA, VARUNA, and the ASHWINS; and may they direct us to opulence, to holy rites, and to victory.

5. May RIBHU supply us with wealth for war; may VAJA, victorious in battle, protect us, and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, be propitious to this our prayer.

I. 16. 7.

The *Rishi* is KUTSA; the first quarter-stanza is addressed to the Earth and Sky, the second to AGNI, the rest of the hymn to the ASHWINS. The metre of the twenty-fourth and twenty-fifth stanzas is *Trishtubh*, of the rest, *Jagati*.

1. I praise Heaven and Earth for preliminary meditation, (prior to the coming of the ASHWINS); I praise the hot and bright-shining AGNI upon their approach, (as preparatory) to their worship: with those appliances with which you sound the conch shell in battle for your share (in the booty), with those aids, ASHWINS, come willingly hither.

2. Earnest and exclusive adorers stand, ASHWINS, round your car, (to benefit) by your bounty, as (disciples listen) to the words (of a teacher) for instruction: with those aids with which you defend the pious who are engaged in acts of worship, come, ASHWINS, willingly hither.

3. By the vigour infused from celestial nectar, you are able, leaders (of sacrifice), to rule over those beings (who people the three worlds): with those aids by which you gave (milk) to the barren cow, come, ASHWINS, willingly hither.

4. With those aids by which the circumambient (wind), endowed with the vigour of his son, the measurer of the two worlds (of heaven and earth), and swiftest of the swift, beautifies (all things), and by which (KAKSHIVAT) became learned in the three kinds of sacrifice; with them come, ASHWINS, willingly hither.

5. With those aids by which you raised up from the water, REBHA, who had been cast bound (into a well),

and also VANDANA (similarly circumstanced), to behold the sky; by which you protected KANWA, when longing to see the light; with them, ASHWINS, come willingly hither.

6. With those aids by which you rescued ANTAKA, (when cast into) a deep (pool), and about to be destroyed; by which, inflicting no distress, you preserved BHUJYU, and by which you relieved KARKANDHU and VAYYA; with them, ASHWINS, come willingly hither.

7. With those aids by which you enriched SHUCHANTI, and gave him a handsome habitation, and rendered the scorching heat pleasurable to ATRI, and by which you preserved PRISHNIGU and PURUKUTSA; with them, ASHWINS, come willingly hither.

8. Showerers (of benefits), with those aids by which you enabled (the lame) PARAVRIJ (to walk), the blind (RIJRASHWA) to see, and (the cripple) SHRONA to go, and by which you set free the quail when seized (by a wolf): with those aids, ASHWINS, come willingly hither.

9. With those aids by which you caused the sweet stream to flow, by which you, who are exempt from decay, gratified VASISHTHA, and by which you protected KUTSA, SHRUTARYA, and NARYA; with them, ASHWINS, come willingly hither.

10. With those aids by which you enabled the opulent VISHPALA, when she was unable to move, to go to the battle rich in a thousand spoils, and by which you protected the devout VASHA, the son of ASHWA; with them, ASHWINS, come willingly hither.

11. With those aids by which, beauteous donors, the cloud (was made to) shed its sweet (water), for the sake of the merchant DIRGHASHRAVAS, the son of USHIJ, and by which you protected the devout KAKSHIVAT; with them, ASHWINS, come willingly hither.

12. With those aids by which you filled the (dry) river-bed with water, by which you drove the chariot, without horses, to victory, and by which TRISHOKA recovered his (stolen) cattle; with them, ASHWINS, come willingly hither.

13. With those aids by which you encompassed the sun, when afar off, (to extricate him from eclipse); by which you defended MANDHATRI in (the discharge of) his sovereign functions, and by which you protected the sage BHARADWAJA; with them, ASHWINS, come willingly hither.

14. With those aids by which you defended the mighty and hospitable DIVODASA, (when, having undertaken) the death of SHAMBARA, he hid himself in the water, (through fear of the *Asuras*); by which you protected TRASADASYU in war; with them, ASHWINS, come willingly hither.

15. With those aids by which you preserved VAMRA, praised by all around him, when drinking (the dews of the earth); by which you protected KALI when he had taken a wife, and PRITHI, when he had lost his horse; with them, ASHWINS, come willingly hither.

16. With those aids, leaders (of sacrifices), which you afforded to SHAYU, to ATRI, and formerly to MANU, anxious (to show them) the way (to escape from evil); with those by which you shot arrows (upon the foes) of SYUMARASHMI; with them, ASHWINS, willingly come hither.

17. With those aids by which PATHARVAN shone with strength of form in battle, like a blazing fire piled up (with fuel); by which you defended SHARYATA in war; with them, ASHWINS, come willingly hither.

18. ANGIRAS, (praise the ASHWINS): ASHWINS, with those aids by which, with (gratified) minds, you delight (in praise), and thence preceded the gods to the cavern, to recover the stolen cattle; by which you sustained the heroic MANU with food; with them, ASHWINS, come willingly hither.

19. With those aids by which you gave a wife to VIMADA, by which you recovered the ruddy kine, by which you conferred excellent wealth upon SUDAS; with them, ASHWINS, come willingly hither.

20. With those aids by which you are bestowers of happiness upon the donor (of oblations), by which you have protected BHUJYU and ADHRIGU, and by which you have granted delighting and nourishing (food) to RITASTUBH; with them, ASHWINS, come willingly hither.

21. With those aids by which you defended KRISHANU in battle, with which you succoured the horse of the young PURUKUTSA in speed, and by which you deliver the pleasant honey to the bees; with them, ASHWINS, come willingly hither.

22. With those aids by which you succoured the worshipper contending in war for cattle, by which you assist him in the acquisition of houses and wealth, by which you preserve his chariots and horses; with them, ASHWINS, come willingly hither.

23. With those aids by which you, who are worshipped

in many rites, protected KUTSA, the son of ARJUNA, as well as TURVITI, DHABHITI, DHWASANTI, and PURUSHANTI; with them, ASHWINS, come willingly hither.

24. ASHWINS, sanctify our words with works; showerers (of benefits), subduers of foes, (invigorate) our understanding (for the sacred study); we invoke you both, in the last watch of the night, for our preservation; be to us for increase in the provision of food.

25. Cherish us, ASHWINS, always, by night or day, with undiminished blessings; and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, be favourable to this our (prayer).

I. 16. 8.

The hymn is addressed to USHAS (the dawn), and in the second half of the three first stanzas also to *Night*. The *Rishi* is KUTSA, the metre *Trishtubh*.

1. This most excellent luminary of all luminaries has arrived: the wonderful and diffusive manifester (of all things) has been born; in like manner as night is the offspring of the sun, so she becomes the birth-place of the dawn.

2. The white-shining dawn, the parent of the sun, has arrived; dark night has sought her own abode: both allied to the same (sun), immortal, succeeding to each other, and mutually effacing each other's complexion, they traverse the heavens.

3. The path of the sisters is unending; they travel it alternately, guided by the radiant (sun); combined in purpose, though of different forms, night and dawn, giving

birth (to all things), obstruct not each other. neither do they stand still.

4. Brilliant guide of the speakers of truth, the many-tinted dawn, is recognized by us; she has opened our doors; having illuminated the world, she has made our riches manifest. USHAS gives back all the regions (that had been swallowed up by night).

5. The opulent (dawn) arouses to exertion the man bowed down in sleep,—one man to enjoyments, another to devotion, another to (the acquirement of) wealth; she has enabled those who were almost sightless to see distinctly. The expansive USHAS has given back all the regions.

6. The dawn rouses one man to acquire wealth, another to earn food, another to achieve greatness, another to sacrifices, another to his own (pursuits), another to activity, and lights all men to their various means of maintaining life. USHAS has given back all the regions.

7. The daughter of heaven, young, white-robed, the mistress of all earthly treasure, is beheld dissipating the darkness. Auspicious USHAS, shine upon us to-day in this (hall of sacrifice).

8. Following the path of the mornings that have passed, and first of the endless mornings that are to come, USHAS, the disperser of darkness, arouses living beings, and awakens every one (that lay) as dead.

9. USHAS, inasmuch as thou hast caused the sacred fire to be kindled, inasmuch as thou hast lighted the world with the light of the sun, inasmuch as thou hast wakened

men to perform sacrifice, thou hast done good service to the gods.

10. For how long a period is it that the dawns have risen ? for how long a period will they rise ? still desirous to bring us light, USHAS pursues the functions of those that have gone before, and, shining brightly, proceeds with the others (that are to follow).

11. Those mortals who beheld the pristine USHAS dawning have passed away ; to us she is now visible, and they approach who may behold her in after-times.

12. The beings hostile (to acts of devotion) now withdraw, for she is the protectress of sacred rites, who is manifested for their performance ; she is the giver of happiness, the awakener of pleasant voices, the enjoyer of felicity, and provider of food for the gods : most excellent USHAS, dawn to-day on this (sacrificial hall).

13. The divine USHAS dawned continually in former times ; the source of wealth, she still rises on this (world) ; so will she give light hereafter, through future days, for, exempt from decay or death, she goes on in her splendour.

14. The divine USHAS lights up with her beams the quarters of the heavens ; she has thrown off her gloomy form, and, awaking (those who sleep), comes in her car, drawn by purple steeds.

15. Bringing with her life-sustaining blessings, and giving consciousness (to the unconscious), she imparts (to the world) her wonderful radiance. The similitude of the numerous dawns that have gone by, the first of

the brilliant (dawns that are to come), USHAS has to-day appeared.

16. Arise; inspiring life revives; darkness has departed; light approaches. USHAS has opened the road for the sun to travel: let us repair to where they distribute food.

17. The offerer of praise, the reciter of praise, celebrating the brilliant USHASAS, repeats the well-connected words (of the *Veda*). Possessor of affluence, dawn to-day upon him who praiseth thee; bestow upon us food, whence progeny may be obtained.

18. May he who has offered the libation obtain, upon the conclusion of his praises, (enunciated), life the wind, (with speed), (the favour of) those USHASAS who are givers of horses, and of cattle, and of progeny, and who shed light upon the mortal presenting to them (offerings).

19. Mother of the gods, rival of ADITI, illuminator of the sacrifice, mighty USHAS, shine forth; approving of our prayer, dawn upon us. Do thou, who art cherished by all, make us eminent among the people.

20. Whatever valuable wealth the USHASAS convey, is beneficial to the sacrificer and to the praiser. May MITRA, VARUNA, ADITI,—ocean, earth, and heaven, be favourable to this our prayer.

I. 16. 9.

The deity is RUDRA, the *Rishi* KUTSA; the tenth and eleventh verses are in the *Trishtubh* metre, the rest in the *Jagati*.

1. We offer these praises to the mighty RUDRA, with

the braided hair, the destroyer of heroes, in order that health may be enjoyed by bipeds and quadrupeds, and that all beings in this village may be (well) nourished and exempt from disease.

2. Be gracious to us, RUDRA; grant us happiness, for we worship the destroyer of heroes with oblations; and, by thy directions, RUDRA, may we obtain that freedom from disease and exemption from dangers which our progenitor, MANU, bestowed upon us, (having obtained them from the gods).

3. RUDRA, showerer (of benefits), may we obtain, through our worship of the gods, the favour of thee, who art the destroyer of heroes: come to our posterity, purposing to promote their happiness, while we, having our sons in safety, offer thee oblations.

4. We invoke for our preservation the illustrious RUDRA, the accomplisher of sacrifices, the tortuous, the wise; may he remove far from us his celestial wrath, for we earnestly solicit his favour.

5. We invoke, from heaven, with reverence, him who has excellent food, who is radiant, and has braided hair, who is brilliant, and is to be ascertained (by sacred study), holding in his hands excellent medicaments: may he grant us health, defensive armour, and a (secure) dwelling.

6. This praise, the sweetest of the sweet, and cause of increase (to the reciter), is addressed to RUDRA, the father of the MARUTS: immortal RUDRA, grant us food sufficient for mortals, and bestow happiness on me, my son, and my grandson.

7. Injure not, RUDRA, those amongst us who are old or young, who are capable of begetting, or who are begotten, nor a father, nor a mother, nor afflict our precious persons.

8. Harm us not, RUDRA, in our sons or grandsons, or other male descendants, nor in our cattle, nor in our horses; inflamed with anger, kill not our valiant men, for we, presenting clarified butter, perpetually invoke thee.

9. I restore to thee the praises (derived from thee), as a shepherd (returns his sheep to their owner); father of the MARUTS, bestow happiness upon me; thy auspicious benignity is the cause of successive delight, therefore we especially solicit thy protection.

10. Destroyer of heroes, may thy cow-killing or man-slaying (weapon) be far away, and let the felicity granted by thee be ours; favour us; speak, brilliant hero, in our behalf, and grant us, thou who art mighty over the two (realms of heaven and earth), prosperity.

11. Desirous of protection, we have said: reverence be to him; may RUDRA, with the MARUTS, hear our invocation; and may MITRA, VARUNA, ADITI,— ocean, earth, and heaven, be favourable to this (our prayer).

I. 16. 10.

KUTSA is the *Rishi*; the deity is SURYA, the metre *Trishtubh.*

1. The wonderful host of rays has risen; the eye of MITRA, VARUNA, and AGNI; the sun, the soul of all that moves or is immoveable, has filled (with his glory) the heaven, the earth, and the firmament.

2. The sun follows the divine and brilliant USHAS, as a

man (follows a young and elegant) woman; at which season, pious men perform (the ceremonies established for) ages, worshipping the auspicious (sun), for the sake of good (reward).

3. The auspicious, swift horses of the sun, well-limbed, road-traversing, who merit to be pleased with praise, reverenced by us, have ascended to the summit of the sky, and quickly circumambulate earth and heaven.

4. Such is the divinity, such is the majesty of the sun, that when he has set, he has withdrawn (into himself) the diffused (light which had been shed) upon the unfinished task; when he has unyoked his coursers from his car, then night extends the veiling darkness over all.

5. The sun, in the sight of MITRA and VARUNA, displays his form (of brightness) in the middle of the heavens, and his rays extend, on one hand, his infinite and brilliant power, or, on the other, (by their departure), bring on the blackness of night.

6. This day, gods, with the rising of the sun, deliver us from heinous sin; and may MITRA, VARUNA, ADITI,—ocean, earth, and heaven, be favourable to this (our prayer).

ANUVAKA XVII.

I. 17. 1.

The deities are the ASHWINS; the *Rishi* is KAKSHIVAT; the metre is *Trishtubh*.

1. In like manner as a worshipper strews the sacred grass for the NASATYAS, so do I urge on their laudations, as the wind drives on the clouds: they, who gave a bride

to the youthful VIMADA, and bore her away in their car, outstripping the rival host.

2. NASATYAS, borne by strong and rapid (steeds), and (urged) by the encouragements of the gods, the ass of you, thus instigated, overcame a thousand (enemies) in conflict, in the war grateful to YAMA.

3. TUGRA, verily, ASHWINS, sent (his son) BHUJYU to sea, as a dying man parts with his riches ; but you brought him back in vessels of your own, floating over the ocean, and keeping out the waters.

4. Three nights, and three days, NASATYAS, have you conveyed BHUJYU in three rapid, revolving cars, having a hundred wheels, and drawn by six horses, along the dry bed of the ocean to the shore of the sea.

5. This exploit you achieved, ASHWINS, in the ocean, where there is nothing to give support, nothing to rest upon, nothing to cling to, that you brought BHUJYU, sailing in a hundred-oared ship, to his father's house.

6. ASHWINS, the white horse you gave to PEDU, whose horses were indestructible, was ever to him success ; that, your precious gift, is always to be celebrated ; the horse of PEDU, the scatterer (of enemies), is always to be invoked.

7. You gave, leaders (of sacrifice), to KAKSHIVAT, of the race of PAJRA, various knowledge ; you filled from the hoof of your vigorous steed, as if from a cask, a hundred jars of wine.

8. You quenched with cold (water) the blazing flames (that encompassed ATRI), and supplied him with food-supported strength ; you extricated him, ASHWINS, from

the dark (cavern) into which he had been thrown headlong, and restored him to every kind of welfare.

9. NASATYAS, you raised up the well, and made the base, which had been turned upwards, the curved mouth, so that the water issued for the beverage of the thirsty GOTAMA, the offerer.

10. NASATYAS, you stripped off from the aged CHYAVANA his entire skin, as if it had been a coat of mail; you reversed, DASRAS, the life of the sage who was without kindred, and constituted him the husband of many maidens.

11. NASATYAS, leaders, glorious was that exploit of yours, one to be celebrated, to be adored, to be desired by us, when, becoming aware (of the circumstance), you extricated VANDANA, (hidden), like a concealed treasure, from the (well) that was visible (to travellers).

12. I proclaim, leaders (of sacrifice), for the sake of acquiring wealth, that inimitable deed which you performed, as the thunder (announces) rain, when, provided by you with the head of a horse, DADHYANCH, the son of ATHARVAN, taught you the mystic science.

13. The intelligent (VADHRIMATI) invoked you, NASATYAS, who are the accomplishers (of desires) and the protectors of many, with a sacred hymn; her prayer was heard, like (the instruction of) a teacher, and you, ASHWINS, gave to the wife of an impotent husband, HIRANYAHASTA, her son.

14. NASATYAS, leaders, you liberated the quail from the mouth of the dog that had seized her, and you, who are

benefactors of many, have granted to the sage who praises you, to behold (true wisdom).

15. The foot of (VISPALA, the wife of) KHELA, was cut off, like the wing of a bird, in an engagement by night; immediately you gave her an iron leg, that she might walk, the hidden treasure (of the enemy being the object of the conflict).

16. When his father caused RIJRASHWA, as he was giving to a she-wolf a hundred sheep cut up in pieces, to become blind, you, DASRAS, physicians (of the gods), gave him eyes (that had been) unable to find their way, with which he might see.

17. The daughter of the sun ascended your car, (like a runner) to a goal: when you won (the race) with your swift horse, all the gods looked on with (anxious hearts), and you, NASATYAS, were associated with glory.

18. When, ASHWINS, being invited, you went to his dwelling, (to give due rewards) to DIVODASA, offering oblations, then your helping chariot conveyed (food and) treasure, and the bull and the porpoise were yoked together.

19. NASATYAS, bearing strength and wealth with posterity and vigour-sustaining food, you came, with one intention, to the family of JAHNU, (provided) with (sacrificial) viands, and possessing a third portion of the daily (offerings).

20. Undecaying NASATYAS, you bore away by night, in your foe-overwhelming car, JAHUSHA, surrounded on every side by (enemies), through practicable roads, and went to (inaccessible) mountains.

21. You preserved VASHA, ASHWINS, (that he might

obtain) in a single day a thousand acceptable gifts; showerers (of benefits), associated with INDRA, you destroyed the malignant enemies of PRITHUSHRAVAS.

22. You raised the water from the bottom to the top of the well, for the drinking of SHARA, the son of RICHATKA, and by your powers, NASATYAS, you filled, for the sake of the weary SHAYU, the barren cow (with milk).

23. NASATYAS, by your acts you restored to VISHWAKA, the son of KRISHNA, soliciting your protection, adoring you, and a lover of rectitude, his son VISHNAPU, (welcome) to his sight as an animal that had been lost.

24. ASHWINS, you raised up, like *Soma* in a ladle, REBHA, who for ten nights and nine days had lain (in a well), bound with tight bonds, wounded, immersed, and suffering distress from the water.

25. Thus, ASHWINS, have I declared your exploits; may I become the master (of this place), having abundant cattle and a numerous progeny, and retaining my sight, and enjoying a long life: may I enter into old age, as (a master enters) his house.

I. 17. 2.

Deities, *Rishi*, and metre as before.

1. ASHWINS, for your gratification by the pleasant *Soma* juice, your ancient worshipper adores you: the offering is poured upon the sacred grass, the hymn is ready (for repetition); come, NASATYAS, with food and with vigour.

2. With that car, ASHWINS, which, rapid as thought, drawn by good horses, appears before men, and with which

you repair to the dwelling of the virtuous, come, leaders of (sacrifices), to our abode.

3. You liberated, leaders (of rites), the sage ATRI, who was venerated by the five classes of men, from the wicked prison, together with his troop (of children), destroying his enemies, and baffling, showerers (of benefits), the devices of the malignant *Dasyus*.

4. Leaders (of sacrifice), showerers (of benefits), you restored REBHA, cast by unassailable (enemies) into the water, and wounded, like a (sick) horse, by your (healing) skill: your ancient exploits do not fade (from recollection).

5. You extricated, DASRAS, the sage VANDANA, cast into a well, like a handsome and splendid ornament designed for embellishment, and (lying), ASHWINS, like one sleeping on the lap of the earth, or like the sun disappearing in darkness.

6. That (exploit) of yours, leaders (of sacrifice), is to be celebrated, NASATYAS, by KAKSHIVAT, of the race of PAJRA, when you filled for the (expectant) man a hundred vases of sweet (liquors) from the hoof of your fleet horse.

7. You restored, leaders (of sacrifices), VISHNAPU (his lost son) to VISHWAKA, the son of KRISHNA, when he praised you; you bestowed, ASHWINS, a husband upon GHOSHA, growing old and tarrying in her father's dwelling.

8. You gave, ASHWINS, a lovely bride to SHYAVA; you gave sight to KANWA, unable to see his way; showerers (of benefits), the deed is to be glorified by which you gave hearing to the son of NRISHAD.

9. ASHWINS, who assume many forms, you gave to PEDU a swift horse, the bringer of a thousand (treasures),

powerful, irresistible, the destroyer of foes, the object of praise, the bearer (over dangers).

10. Liberal givers, these your exploits are to be celebrated, and the resounding prayer propitiates you while abiding in heaven and earth; when the descendants of PAJRA invite you, ASHWINS, come with food, and grant strength to the sage (who worships you).

11. ASHWINS, glorified by the praises of the son (of the jar), and giving food, nourishers (of men), to the sage (BHARADWAJA), exalted by AGASTYA with prayer, you restored NASATYAS, VISHPALA.

12. Whither were you going, sons of heaven, showerers (of benefits), when, on your way to the dwelling of KAVYA, (to receive his) adoration, you raised up (REBHA), ASHWINS, on the tenth day, like a buried vessel full of gold?

13. You rendered, by your power, ASHWINS, the aged CHYAVANA again young: the daughter of the sun, NASATYAS, invested your chariot with beauty.

14. Dissipators of affliction, as you were praised with former praises by TUGRA, so were you again adored (by him), when you brought BHUJYA safe from the tossing ocean with swift ships and rapid horses.

15. The son of TUGRA, brought back by you, ASHWINS, (to his father), glorified you when he had crossed the ocean in safety, and you bore him, showerers (of benefits), with your well-harnessed car, swift as thought, to safety.

16. The quail glorified you, ASHWINS, when you saved her from the mouth of the wolf; you carried off (JAHUSHA) to the top of the mountain in your triumphant chariot; and slew the son of VISHWANCH with a poisoned (arrow).

17. You restored eyes to RIJRASHWA, who, on presenting a hundred sheep to the she-wolf, had been condemned to darkness by his indignant father, and gave light to the blind, wherewith to behold all things.

18. (Desiring) that the enjoyment (arising from the perfection) of the senses (should be restored to the blind), the she-wolf invoked you, (saying), "ASHWINS, showerers (of benefits), leaders (of sacrifices), RIJRASWA, (lavish) as a youthful gallant, (has given me) a hundred and one sheep, cutting them into fragments."

19. ASHWINS, your powerful protection is the source of happiness; worthy of laudation, you have made whole the maimed; therefore, has the intelligent (GHOSHA) called upon you: showerers (of benefits), come hither with your succours.

20. DASRAS, you filled the milkless, barren, and emaciated cow of SHAYU with milk; you brought, by your powers, the daughter of PURUMITRA, as a wife, to VIMADA.

21. ASHWINS, causing the barley to be sown (in the fields that had been prepared) by the plough; milking (the clouds) for the sake of MANU; destroying the *Dasyu* with the thunderbolt; you have bestowed brilliant light upon the *Arya*.

22. You replaced, ASHWINS, with the head of a horse, (the head of) DADHYANCH, the son of ATHARVAN, and, true to his promise, he revealed to you the mystic knowledge which he had learned from TWASHTRI, and which was as a ligature of the waist to you.

23. Sapient ASHWINS, I ever solicit your favour; protect

all my religious duties, and grant, NASATYAS, abundant and excellent wealth, together with offspring.

24. Liberal ASHWINS, leaders (of sacrifices), you gave to VADHRIMATI her son HIRANYAHASTA ; bounteous ASHWINS, you restored to life the triply-mutilated SHYAVA.

25. These, your ancient exploits, ASHWINS, our forefathers have celebrated, and we offer adoration to you, showerers (of benefits), repeating your praises, accompanied by our dependants.

I. 17. 3.

The deities, the *Rishi*, and metre, as before.

1. May your elegant and rich car, swift as a hawk, come, ASHWINS, to our presence, for it is as quick as the mind of man, surmounted, showerers (of benefits), by three columns, and rapid as the wind.

2. Come to us with your tri-columnar, triangular, three-wheeled, and well-constructed car ; replenish our cows (with milk), give spirit to our horses, and augment, ASHWINS, our posterity.

3. DASRAS, (having come) with your quick-moving well-constructed car, hear this hymn, (recited by one) who reveres you : do not the ancient sages say that you are most prompt, ASHWINS, (to avert) poverty from the worshipper ?

4. May your quick-moving, prancing steeds, rapid as hawks, yoked to your car, bear you, ASHWINS, (hither), who, quick as (falling) water, like vultures flying through the air, convey you, NASATYAS, to the sacrifice.

5. Leaders (of sacrifice), the youthful daughter of SURYA ascended, delighted, this your car; may your strong-bodied prancing, fleet, and shining horses, bring you near us.

6. By your deeds, DASRAS, you raised up VANDANA, and, showerers (of benefits), REBHA; you bore the son of TUGRA over the sea, and made CHYAVANA young.

7. You (gave relief) to the imprisoned ATRI, (quenching the) scorching heat, and fed him with grateful food; solicitous of worthy praise, you gave sight to KANWA, blinded (by darkness).

8. You filled his cow with milk, ASHWINS, for the ancient SHAYU, when imploring (your aid); you liberated the quail from danger; you gave a leg to VISHPALA.

9. You gave to PEDU, ASHWINS, the white and foe-trampling steed which you had received from INDRA, loud-neighing (in battle), defying enemies, high-spirited, the acquirer of a thousand treasures, vigorous, and firm in body.

10. Earnestly we call you, leaders (of the sacrifice), such (as you have been described), and who are well born, to our succour, soliciting, ASHWINS, wealth; contented with our laudations, come to us with your wealthy car, to bring us felicity.

11. Come to us, auspicious NASATYAS, with the fresh velocity of a hawk: bearing an oblation, I invoke you, ASHWINS, at the rising of the ever constant dawn.

I. 17. 4.

Rishi and deities the same ; the metre is *Jagati.*

1. Desiring food, I invoke, (ASHWINS), to support my life, your wonderful car, swift as thought, drawn by fleet horses, worthy of veneration, many-bannered, bringing rain, containing wealth, abundantly yielding delight, and conferring riches.

2. Upon its moving, our minds have been raised on high in praise ; our hymns reach (the ASHWINS). I sweeten the oblation : the assistants come nigh : URJANI, (the daughter of the sun), has ascended, ASHWINS, your car.

3. When devout and unnumbered (men), victorious in battle, mutually contending for wealth, come together, your car, ASHWINS, is perceived on its downward course, in which you bear excellent (treasure) to the worshipper.

4. You brought back to his ancestors BHUJYU, who, borne by his own steeds, had perished, (but that you rescued him) with your self-harnessed horses, and went showerers (of benefits), to his distant dwelling; and great was the succour which it is known you rendered to DIVODASA.

5. ASHWINS, your admirable (horses) bore the car which you had harnessed, (first) to the goal, for the sake of honour, and the damsel, who was the prize, came, through affection, to you, and acknowledged your (husbandship), saying, " You are (my) lords ".

6. You preserved REBHA from the violence around him ; you quenched with snow, for ATRI, the scorching heat ; you generated milk in the cow of SHAYU ; and (by you) was VANDANA endowed with prolonged life.

7. Skilful DASRAS, you restored VANDANA, when debilitated by old age, as a (wheelwright repairs a worn-out) car; (moved) by his praises, you brought forth the sage (VAMADEVA) from the womb : may your (glorious) deeds be (displayed) for him who in this place offers you worship.

8. You repaired to him who, afflicted by the abandonment of his own father, praised you from afar : hence your prompt and wonderful succours have been wished to be at hand (by all).

9. That honey-seeking bee also murmured your praise ; the son of USIJ invokes you to the exhilaration of the *Soma* juice : you conciliated the mind of DADHYANCH, so that, provided with the head of a horse, he taught you (the mystic science).

10. ASHWINS, you gave to PEDU the white (horse) desired by many, the breaker-through of combatants, shining, unconquerable by foes in battle, fit for every work ; like INDRA, the conqueror of men.

I. 17. 5.

The deities and *Rishi* are the same. Of the thirteen stanzas of the hymn, the first ten are in as many different metres ; the three last are in the *Gayatri* measure.

1. What praise may propitiate you, ASHWINS ? who may give satisfaction to you both ? how may any ignorant (man) pay fitting homage ?

2. Thus may an ignorant man inquire the means of worshipping the all-wise, for every (one) other (than the ASHWINS) is unknowing ; they, the unconquered, quickly (show favour) to the man (who worships them).

3. We invoke you, who know all things ; may you, who are omniscient, declare to us to-day the praise that is acceptable : desirous of your presence, I reverence you, offering (oblations).

4. I invite not the gods immature (in wisdom), but you, DASRAS ; drink of the wonderful and strength-giving burnt-offering, and make us vigorous.

5. (Powerful is) the hymn that was repeated by the son of GHOSHA, and by BHRIGU, and with which hymn the ANGIRASAS adore you : may the sage (KAKSHIVAT), desirous (of food), obtain it abundantly.

6. Hear the song of the stumbling (blind man), for verily, ASHWINS, I glorify you, recovering my eyes (through you), who are protectors of good works.

7. You have been givers of great riches ; you have again caused them to disappear ; do you, who are donors of dwellings, become our preservers ; protect us from the felonious robber.

8. Deliver us not, ASHWINS, to our enemies ; never may our cows, who nourish us with their udders, stray from our houses, separated from their calves.

9. Those who adore you obtain (wealth) for the support of their friends : direct us to opulence, bestowing food ; direct us to food, associated with kine.

10. I have obtained, without horses, the car of the food-bestowing ASHWINS, and expect (to gain) by it much (wealth).

11. This (is he who has obtained thee), wealth-bearing

(car): augment (my prosperity); may the delightful car bear the *Soma* beverage of men (to the ASHWINS).

12. Now am I disdainful of sleep, and of the rich man who benefits not others, for both (the morning sleep and the selfish rich man) quickly perish.

ANUVAKA XVIII.

I. 18. 1.

The deities are INDRA, or the VISHWADEVAS; the *Rishi* is KAKSHIVAT, the metre *Trishtubh*.

1. When will INDRA, the protector of men and granter of riches, listen to the praises thus (recited) of the ANGIRASAS, who are devoted to the gods? When he perceives the ministers of the master of the mansion, and is to be the object of worship in the sacrifice, he greatly exults.

2. He verily upholds the heaven: he, the brilliant, the leader of the (stolen) herd, pours forth the flowing (water), for the sake of food: the mighty INDRA manifests himself after his own daughter, (the dawn); he made the female of the horse unnaturally the mother of the cow.

3. May he, illuminating the purple (dawn), listen to the invocation (addressed to him) of old, daily bestowing wealth upon the race of ANGIRAS: he has sharpened his fatal shaft; he has supported the heaven for the good of men, of quadrupeds, and bipeds.

4. In the exhilaration of this *Soma* juice, you have restored the celebrated herd of cattle, hidden (in the cave), for the sake of sacrifice, (to the ANGIRASAS): when, INDRA,

the threefold crest engages in combat, he opens the doors of the tyrannical descendants of MANU ;—

5. When your parents, (heaven and earth), the protectors (of the world), brought the nutritious and invigorating oblation to thee, who art quick in act, and when they offered thee the pure and precious milk of the milch-cow.

6. Now is INDRA manifested ; may he, the overcomer (of his foes), grant us happiness, he, who shines brightly, like the sun of this dawn : may the excellent *Soma*, being sprinkled upon the place of sacrifice with a ladle, (exhilarate us), by whom, presenting the oblations we had prepared, it was imbibed.

7. When the bright-edged hatchet is ready for its work, the directing priest is able to have the victim bound in the sacrifice : when, INDRA, you shine upon the days that are appropriated to sacred rites, then (success attends) upon the man who goes with his cart (for fuel), the driver (of cattle), or the active (shepherd).

8. Send hither thy horses, the quaffers of the exhilarating libation ; overcome, warrior, the adversary plundering us of our treasure ; when they express with stones, for the increase (of thy strength), the delightful, exhilarating, invigorating (juice), to be overtaken by thee, who art swifter than the wind.

9. Thou didst hurl thy iron bolt upon the quick-moving (*Asura*), the swift destroyer of foes, that was brought (to you) by RIBHU from heaven ; when thou, who art worshipped by many, striking SHUSHNA, for the sake of KUTSA, didst encompass him with numberless fatal (weapons).

10. When the sun (had emerged) from the struggle with darkness, thou didst break, wielder of the thunderbolt, the cloud that had been his annoyance, and didst sunder the well-fastened covering in which SHUSHNA had enveloped him.

11. Then the vast, powerful, and immoveable earth and heaven animated thee, INDRA, to glorious deeds, and thou didst hurl down into the waters, with thy mighty thunderbolt, the everywhere-spreading and destroying VRITRA.

12. INDRA, friend of man, mount the horses whom you cherish, who are fleet as the wind, are easily yoked, and who bear (their burden) well; you have sharpened the foe-destroying thunderbolt, the slayer of VRITRA, which inspiring (weapon) USANAS, the son of KAVI, gave you.

13. Stop, SURA, your yellow horses, for this ETASHA, INDRA, drags the wheel: having driven those who offer no sacrifices to the opposite bank of the ninety rivers, you compel them (to do) what is to be done.

14. INDRA, bearer of the thunderbolt, preserve us from this (poverty), that is so difficult to be destroyed, and from misfortune in war; grant us riches, conspicuous for chariots, remarkable for horses, for the sake of food, of fame, and of truth.

15. Famous for affluence, INDRA, never may thy favour be withdrawn from us; may food ever sustain us; opulent MAGHAVAN, make us possessors of cattle, and may we, most assiduous in thy adoration, be happy, together (with our families).

END OF THE FIRST MANDALA.

NOTES ON VOLUME I.

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PAGE 1.

1. AGNI.—A great variety of etymologies are devised to explain the meaning of the term *Agni*, the most of which are obviously fanciful, but the import of which expresses the notions entertained of his character and functions. On earth he is invoked (*niyate*) the first (*Agra*) of the gods; in heaven he is the leader (*Agrani*) of the hosts of the gods; he is the first of the gods (*prathamo devanam*); he was the first-born of the gods (*sa va esho agre devatanam ajayata*). In these derivations *Agni* is compounded irregularly out of *agra*, first, and *ni*, to lead. It is also derived from *anga*, body, because he offers his own substance in the lighting of the sacrificial fire. The author of a *Nirukta* or glossary called *Sthulashtivin*, derives it from the root *knu*, with the negative prefixed (*aknopayati*), he who does not spare the fuel. Another compiler of a glossary, *Sakapuni*, derives the word from three roots, *i*, to go, *anj*, to anoint, and *dah*, to burn, collectively; the letters being arbitrarily changed to *ag*, and *ni* from the root *ni*, being added. See also *Yaska's Nirukta*, 7, 14.

THE PRIEST.—*Agni* is termed the *Purohita*, the priest who superintends family rites, or because he is one of the sacred fires in which oblations are first (*puras*) offered (*hita*).

THE DIVINE.—*Deva*, which in common use means a god, is ordinarily explained in the passages in which it occurs in the *Veda* as 'the bright, shining, radiant,' being derived from *div*, to shine; or it is also explained, one who abides in the sky or heaven (*dyusthana*). It is here also optionally rendered, liberal, donor; the sense of 'giving' being ascribed to the same radical.

THE MINISTRANT.—*Ritwij*, a ministering priest, or, according to some, the *Ritwij* who is also the *Hotri*,—the

term that follows in the text—the priest who actually presents the oblation, or who invokes or summons the deities to the ceremony, accordingly as the word is derived from *hu*, to sacrifice, or *hve*, to call.

THE POSSESSOR OF GREAT WEALTH.—The word is *ratnadhatama*, lit. holder of jewels; but *ratna* is explained generally wealth, and figuratively signifies the reward of religious rites.

2. ANCIENT AND MODERN SAGES.—The terms *purva* and *nutana*, former and recent, applied to *Rishis* or sages, are worthy of remark, as intimating the existence of earlier teachers and older hymns. The old *Rishis* are said to be *Bhrigu*, *Angiras*, and others; perhaps those who are elsewhere termed *Prajapatis.—Vishnu Purana.*

4. THE UNOBSTRUCTED SACRIFICE.—*Adhwaram yajnam.* The first is usually employed as a substantive, meaning also sacrifice; it is here used as an adjective, signifying free from injury or interruption; that is, by *Rakshasas*, evil spirits always on the alert to vitiate an act of worship.

"On every side" alludes to the fires which at a sacrifice should be lighted at the four cardinal points, east, west, south, and north, termed severally the *Ahavaniya*, *Marjaliya*, *Garhapatya*, and *Agnidhriya*.

5. THE ATTAINER OF KNOWLEDGE.—*Kavi-kratu* is here explained to signify one by whom either knowledge or religious acts (*kratu*) have been acquired or performed (*kranta*): the compound is commonly used as a synonyme of *Agni*.

PAGE 2.

6. That is, the wealth bestowed upon the *Yajamana*, the person by whom or on whose behalf the sacrifice is performed, will enable him to multiply his oblations, by which *Agni* again will benefit. Instead of *Agni* repeated, we have

in the second place *Angiras* as a synonyme, which in *Manu* and all the *Puranas* is the name of a *Rishi* or *Prajapati*, one of the primitive mind-born sons of Brahma ; and the appellation is used frequently in the text of the *Veda* in that sense, as the designation of a *Rishi*, the founder of a family or of a school. The commentator quotes *Yaska* for the identity of *Angiras* with *Angara*, a live coal, and a passage from the *Aitareya Brahmana* is cited, in which it is said, "the coals became the Angirasas" (*ye angarah asanste angiraso abhavan*). The identification of *Angiras* with *Agni* in function, though not in person, is the subject of a legend, told rather confusedly and obscurely in the *Mahabharata Vanaparva*, Vol. I, by *Markandeya* to *Yudhishthira*, in reply to his question how it happened formerly that *Agni*, having gone to the forest and his functions having ceased, *Angiras* became *Agni*, and conveyed the oblations to the gods. Connected with this question he also inquires, how it is that *Agni*, who is one, should become many. *Markandeya* therefore relates that *Agni*, having engaged in penance, and relinquishing his duties, the *Muni Angiras* took upon him his office, and when he prevailed upon *Agni* to resume it, became his son ; his descendants, the *Angirasas*, are therefore also the descendants of *Agni*, or so many *Agnis*, or fires. Their enumeration, which follows at some length, shows them to be for the most part personifications of light, of luminous bodies, of divisions of time, of celestial phenomena, and fires adapted to peculiar occasions, as the full and change of the moon, or to particular rites, as the *Ashwamedha*, *Rajasuya*, the *Paka yajnas*, or sacrifices with food, obsequial and funeral fires, expiatory fires, and the like. The legend is possibly intended to represent the organization of worship with fire, which in the first instance was of a primitive and simple character, and its appropriation

to various occasions by *Angiras* and his disciples. The *Mahabharata* is not contented with the first account, but gives a second, in which the first *Agni* is called *Saha*, and he is said to have hidden himself in the ocean to avoid the approach of *Niyata*, the son of *Bharata*, the fire of the funeral pile. The text says, "through fear", the commentary says, either through fear of being rendered impure by his contact, or being ashamed of his relationship, *Niyata* being his own grandson. The gods coming to look for *Agni*, he designated as his substitute *Atharvan*, also called *Angiras*, who for a time acted as *Agni*, until the latter was induced to resume his office. The legend is constructed, as the commentary shows, out of *Vaidik* texts, but the details are clumsily and contradictorily put together, indicating, perhaps, their almost obsolete antiquity at the time of the compilation of the *Mahabharata*.

8. *Swe dame, sua domo*, the chamber in which fire-worship is performed, and in which the fire increases by the oblations poured upon it. *Damah*, for a home or house, is peculiar to the *Vedas*.

1. *Vayu* is invoked in a visible form as the deity presiding over the wind ; it is doubtful if the expressions which in this and similar instances intimate personality, are to be understood as indicating actual figures or idols : the personification is probably only poetical.

THESE LIBATIONS.—These *Somas* are libations of the juice of the *Soma* plant, the acid Asclepias or *Sarcostema viminalis*, which yields to expressure a copious milky juice, of a mild nature and sub-acid taste.—*Roxburgh*, 2, 32. According to Mr. Stevenson, it is not used in sacrifices until it has gone through the process of fermentation and has become a strong spirituous beverage.—*Introduction to Translation*

of the Sama Veda. This is warranted by numerous expressions in the following hymns. It is evidently the *Hom* of the *Parsis*, although they affirm that the plant is not to be found in India, and procure it from the mountains of Ghilan and Mazenderan, and the neighbourhood of Yezd.

2. WITH HOLY PRAISES.—With *Ukthas*, also designated *Shastras*, hymns of praise recited, not chanted or sung.

3. THY APPROVING SPEECH.—*Vayu* is supposed to say, I will drink the libation.

PAGE 3.

6. MEN.—*Nara*, dual of *nara*, a man: this term is frequently applied to divine beings; it is usually explained by the Scholiast, *netri*, leader or guide, but it may be doubted if it does not convey the sense of male or mortal, alluding to the limited existence of the divinities. In this place it is said to be applicable to *Vayu* and *Indra*, because they are possessed of manly vigour (*paurushena samarthyena upetau*).

7. *Mitra*, in its ordinary sense, is a name of the sun; *Varuna*, of the regent of the waters; but they are both included among the twelve *Adityas*, and in another place, *Mitra* is said to be the deity presiding over day, *Varuna* over night: see note on I. 14. 5. 3.

Dhiyam ghritachim sadhanta. The two first words, in the senses here explained, *dhi*, an act, and *ghritachim*, water-shedding, are peculiar to the *Veda*. As identified with the sun or as *Adityas*, *Mitra* and *Varuna* are said to cause rain indirectly by producing evaporation; the vapours thus raised becoming condensed in the atmosphere descend again in showers.

8. AUGMENTERS OF WATER.—*Ritavridhau*. *Rita* usually means true or truth, but in the *Veda* it imports also water and sacrifice.

1. The *Ashwins* are the two sons of the Sun, begotten during his metamorphosis as a horse (*ashwa*), endowed with perpetual youth and beauty, and physicians of the gods; they are the heroes of many legends in the *Puranas*, but of still more in this *Veda*; the enumeration of their wonderful actions is the especial subject of Hymns 116 and 117.

LONG-ARMED.—*Purubhuja*, which may be also rendered, great eaters.

3. *Dasra*, destroyers either of foes or of diseases; the medical character of the *Ashwins* is a *Vaidik* tradition, as in a text quoted by *Sayana* ("*ashwinau vai devanam bhishajau—iti Sruteh*"), the two *Ashwins* verily are the physicians of the gods.—*Veda*.

LEADERS IN THE VAN OF HEROES.—This is the Scholiast's interpretation of a rather curious compound, *Rudra-varttani*. *Rudra*, from the root *rud*, implies weeping; as say the *Taittiriyas*,—Inasmuch as he wept, thence came the property or function of *rudra* (*yad arodiṭ tad rudrasya rudratwam*). This is also the *Pauranik* etymology.—*Vishnu Purana*. The *Vajasaneyis* make the verb causal, "they cause to weep", therefore they are *rudras* (*yad rodayanti tasmad rudrah*). From these texts *Sayana* renders *rudra*, heroes, they who make their enemies weep. *Varttani* means a road or way; or here it is said the front of the way, the van; and the compound means, they who are in the van of warriors.

LOPPED SACRED GRASS.—*Vriktabarhishah*. The sacred *kusha* grass (*Poa cynosuroides*), after having had the roots cut off, is spread on the *Vedi* or altar, and upon it the libation of *Soma* juice, or oblation of clarified butter, is poured out. In other places, a tuft of it in a similar position is supposed to form a fitting seat for the deity or deities invoked to the

sacrifice. According to Mr. Stevenson, it is also strewn over the floor of the chamber in which the worship is performed.

PAGE 4.

7. UNIVERSAL GODS.—The *Vishwadevas* are sometimes vaguely applied to divinities in general; but they also form a class, whose station and character are imperfectly noticed, but who are entitled, at most religious rites, to share in the solemnity. In this and the two next stanzas, forming a *Tricha* or triad, to be recited at the worship of the *Vishwadevas*, some of their attributes are particularized, connecting them with the elements.

9. OMNISCIENT.—The original word is uncommon, *Ehimayasah*. The Scholiast explains it by those who have obtained knowledge universally (*sarvatah praptaprajnah*); or it may refer, *Sayana* states, to a legend in which the *Vishwadevas* addressed the *Agni, Sauchika*, who had gone into the water, saying, *Ehi*, come, *ma yasih*, do not go away; from whence they derived the appellation *Ehimayasah*. It is more than probable that the origin and import of the term were forgotten when *Sayana* wrote.

10. *Saraswati* is here, as elsewhere, the *Vag-devata*, divinity of speech; other attributes are alluded to in the text; the three stanzas forming a *tricha* to be repeated at her worship.

12. *Saraswati* is here identified with the river so named.

PAGE 5.

2. THE GIFT OF CATTLE.—That is, if *Indra* be satisfied, he will augment the worshipper's herds. The notion is very elliptically expressed.

3. Here again we have elliptical phraseology ; the original is *ma no ati khyah*, lit. do not speak beyond us ; the complete sense is supplied by the Scholiast.

4. The injunction is addressed to the *Yajamana*, who is desired to ask if the *Hotri*, or invoker whom he employs, is fit for his duty. The *Hotri* himself is supposed to enjoin this.

5. The Scholiast would explain *bruvantu*, let them say, by let them praise *Indra*, but this does not seem to be necessary ; the sense is connected with what follows, let them say *procul este profani*.

7. These epithets of the *Soma* juice would be somewhat unintelligible without the aid of the Scholiast. The perfecter of the acts, *karmani prapnuvantam*, is his rendering of *patayantam*, causing to fall, and the last phrase, *mandayatsakham*, the friend of the delighter, he explains as in the text.

8. *Shatakratu*, a name of *Indra*, is explained by *Sayana*, he who is connected with a hundred (many) acts, religious rites, *bahu-karmma-yukta*, either as their performer or their object ; or it may be rendered, endowed with great wisdom ; *kratu* implying either *karma*, act, or *prajna*, knowledge. In the first sense the word may be the source of the *Pauranik* fiction that the dignity of *Indra* is attainable by a hundred *Ashwamedhas*.

Vritranam, of the enemies of whom the *Asura*, *Vritra*, was the head, according to the Scholiast. We shall hear more of *Vritra* hereafter.

PAGE 6.

1. *Stoma-vahasah*, lit. bearing praises. Rosen translates it *'sacra' ferentes ;* M. Langlois, *vous qui avez un tresor d'hymnes* (*sacres*). *Sayana* explains the expression

"presenting in this rite *Trivrit, Panchadasha,* and others", that is, collections of laudatory stanzas in the *Rig-veda* so denominated.—*Vishnu Purana.*

6. SENIORITY.—*Jyaishthyam*, abstract of *Jyeshtha*, elder, oldest; but it may also mean best or chiefest.

8. The Scholiast supplies these particulars, the terms of the text being simply *stomah* and *ukthah ;* the former, he says, are the praises of the singers of the *Sama* (*Samaganam stotrani*), the latter the hymns of the reciters of the *Bahvrich* (*Bahvrichanam shastrani*); but of this and other passages where *Sayana* inserts the designation of other *Vedas*, —the *Sama* and the *Yajush*,—it is to be observed that the accuracy of his additions involves the prior existence of those *Vedas*, at least to the hymns of the *Rich* in which they are supposed to be alluded to; a conclusion which there is reason to hesitate admitting.

PAGE 7.

1. The text has only *Paritasthushah*, those who are standing around: the *lokatrayavarttinah praninah*, the living beings of the three worlds, is the explanation of the Scholiast.

Of the three first objects, the text gives only the epithets *Vradhna*, the mighty, to which *Sayana* adds *Aditya*, the sun, *Arusha*, the non-injuring, to which Fire is supplied, and *charan*, the moving, an epithet of Wind. The last phrase is complete,—*rochante rochana divi. Sayana's* additions are supported by a *Brahmana*, which explains the epithets as equivalent severally to *Aditya, Agni*, and *Vayu* (*Asau va, Adityo vradhnah ; Agnir va arushah ; Vayurva charan*); we may therefore admit it. The identification of *Indra* with the three, implies, the Scholiast says, his supremacy,— he is *paramaishwarya-yukta ;* but the text says they join

(*yunjanti*); and it does not appear exactly whom, for *Indra* is not named; as the following stanzas show, however, that the hymn is addressed to *Indra*, he may be allowed to keep his place as essentially one with the sun, fire, wind, and the constellations.

2. The horses of *Indra* are named *Hari*, usually considered as denoting their colour, green or yellow, or as Rosen has it, *flavi*. In this same verse we have them presently described as *Shona*, crimson, bright bay, or chestnut.

PLACED ON EITHER HAND.—*Vipakshasa*, harnessed on different sides. *Sayana* says of the chariot, we should say of the pole; but the Hindu *ratha* may not have had a pole.

CHIEF-BEARING.—Literally, men-bearing,—*nrivahasa*.

3. *Indra* is here again identified with the sun, whose morning rays may be said to reanimate those who have been dead in sleep through the night. There is some difficulty in the construction, for *Maryah*, mortals, is plural, while *ajayathah* is the second person singular of the first preterite. *Sayana* is of opinion that the want of concord is a *Vaidik* license, and that the plural substantive *Maryah* has been put for the singular *Marya*.

4. The *Maruts* are not named in the text, but the allusions justify the commentator's specification: the winds drive *Indra*, or the firmament, into an aggregation of clouds, in which the rain again collects, as in their womb.

5. Allusion is here made to a legend which is frequently adverted to, of the *Asuras* named *Panis*, having stolen the cows of the gods, or according to some versions, of the *Angirasas*, and hidden them in a cave, where they were discovered by *Indra* with the help of the bitch *Sarama*. A dialogue between her and the robbers is given in another place, in which she conciliates them: in other passages the cows are

represented as forcibly recovered by *Indra* with the help of the *Maruts.*

PAGE 8.

7. Allusion, it is said, is here made to a battle between *Indra* and *Vritra ;* the gods who had come to the aid of the former were driven away by *Vritra's* dogs, and *Indra,* to obtain the superiority, summoned the *Maruts* to his assistance.

9. The region of the winds is properly the *Dyu-loka,* the heaven, or region above the *Antariksha* or sky, or they may come from a sphere of light further above, or the solar region, *Aditya-mandalat.*

10. Either the *Prithivi-loka* or the *Dyu-loka ;* the text adds *Maho-rajasah,* which the Scholiast explains the great *Antariksha-loka,* the sphere of the firmament, which is properly the space between the earth and heaven, corresponding with *Vyoman* or *Akasha,* the sky or atmosphere.—*Manu,* 1. 13.

1. The Scholiast supplies the specification of the several *Vedas.* The first term, *Gathina,* merely means singers, although he renders it *Giyamanasamayukta-udgatarah,* "the *Udgatris* with *Samas* to be chanted", an interpretation, he thinks, confirmed by the next term (songs), *Brihat* for *Brihata,* "with the *Brihat-Sama*". The next phrase, *Arkinah arkebhih,* is more akin to *Rich,* "Those of the *Rig-veda,* with stanzas", but it is not necessarily confined to that sense ; and as *Arka* is a synonyme of *Mantra,* a prayer, the sense may be, those who pray or praise *Indra* with prayers. For the *Adhwaryus,* or priests of the *Yajush,* we have nothing at all in the original ; and the term *Vanih* for *Vanibhih,* "with texts or words", which occurs apparently without any grammatical connection, may be referred either to the singers or the reciters of the prayers. It is applied by the

Scholiast to the texts of the *Yajush*, apparently only because he had connected the preceding expressions with the other two *Vedas :* as already remarked, any reference to the *Yajush* or *Sama* in a verse of the *Rich*, implies the priority of the two former to the latter.

2. RICHLY-DECORATED.—So the Scholiast explains the term of the text, *Hiranyaya ;* literally, golden, or made of gold.

3. The world being enveloped in darkness by *Vritra*, *Indra*, in order to remove it, elevated (*arohayat*, or as the comment says *sthapitavan*, placed) the sun in the *Dyu-loka*, or heaven : the latter part of the passage may also be rendered, he (the sun) animated the mountain (*i.e.*, the world) with his rays.

PAGE 9.

9. The text has, over the five men or classes of men, *pancha kshitinam* ; the latter term is explained etymologically, those who are fit for habitations (*nivasarhanam*) : the phrase is of not unfrequent recurrence, and is usually said to imply the four castes, *Brahmanas*, *Kshatriyas*, *Vaishyas*, and *Shudras*, and *Nishadas*, barbarians, or those who have no caste, intending possibly the aboriginal races of India, all in a very low stage of civilization, like the *Gonds*, *Koles*, and *Bhils* of the present day.

2. HAND TO HAND.—Literally, by striking with the fist, *mushtihatyaya*.

ON HORSEBACK.—"With a horse"; the Scholiast explains this and the preceding to intend infantry and cavalry.

PAGE 10.

7. The Scholiast expounds the text *urvirapo na kakudah* as rendered above ; but *kakuda* may refer to *kakud*, the

pinnacle of a mountain, and the phrase might then be translated, "like the abundant waters (or torrents) from the mountain-tops".

10. CHANTED AND RECITED PRAISES.—The first is the translation of *Stoma*, which the commentary defines, *Sama-sadhyam stotram*, praise to be accomplished by the *Sama-Veda:* the second is the rendering of *Uktha*, which the same authority describes as the *Rik-sadhyam shastram*, the unsung praise to be accomplished by the *Rich. Shastram* is explained by *Shridhara Swami*, in the scholia on the *Bhagavata Purana*, to signify a sacred hymn not sung; *Shastram apragita-mantrastotram;* the repetition of which is the office of the *Hotri; Hotuh-karma;* while *Stuti* and *Stoma* imply the sung or chanted hymn, *Sangitam stotram.* M. Burnouf renders *Shastra, les prieres (mentales) qui sont comme le glaive;* and in a note in the *Vishnu Purana*, I have translated the same expression of the *Bhagavata*, the unuttered incantation; but it may be doubted if this is quite correct; the difference between *Shastra* and *Stoma* seems to be, that one is recited, whether audibly or inaudibly, the other sung.

3. WITH THE HANDSOME CHIN.—*Su-sipra;* but *Sipra* means either the lower jaw, or the nose, and the compound may equally denote the handsome-nosed.

REVERENCED BY ALL MANKIND.—The epithet, *vishwa-charshane*, is literally, "oh! thou who art all men", or as *Sayana* explains it, *sarva-manushya-yukta*, who art joined with all men, which he qualifies as, *sarvair yajamanaih pujyah*, to be worshipped by all institutors of sacrifices. It may be doubted if this be all that is intended; Rosen renders it, *omnium hominum domine;* M. Langlois has, *maitre souverain.*

PAGE 11.

4. REACHED THEE.—The Scholiast makes this, "reached thee in heaven", or *Swarga*. It may be questioned if the *Veda* recognizes *Swarga* as the heaven of *Indra*.

8. The original of this hymn, as of many others, is so concise and elliptical, as to be unintelligible without the liberal amplification of the Scholiast. We have in the text simply, "those car-having viands", *ta rathinir-ishah*, meaning, *Sayana* says, those articles of food which are conveyed in cars, carts, or waggons, from the site of their production; as rice, barley, and other kinds of grain.

9. Here, again, we have only *gantaram*, he who goes, that is, according to the comment, he who is accustomed to go to the chamber which is appropriated to sacrifices, *yagadeshe gamanashilam*.

10. DWELLER.—The epithet is *Nyokas*, from *ni*, explained *niyata*, fixed, permanent, and *okas*, dwelling.

1. This stanza is nearly similar to the first stanza of the seventh hymn (I. 2. 4. 1), and is similarly expounded by the commentator. The first term, *Gayatrina*, literally those who employ the *Gayatri* metre, is said by *Sayana* to denote the *Udgatri*, the chanter of the hymns of the *Sama*; *Arkina* is explained as before, the reciters of the *Rich*, and the same as the *Hotri* of a sacrifice. The third term, *Brahmanah*, is explained the *Brahma* of a sacrifice, or priest so denominated, and the other *Brahmanas*. The objection to the explanation of the first, as involving the prior recognition of the *Sama-veda*, has been already noticed. The total disconnection of the term *Brahmanah*, the plural of *Brahman*, from any reference to *Brahmanas*, as bearing a share in religious rites, and as implying only *Betenden*, utterers of prayer, as proposed

by Dr. Roth (*Zeitschrift der Deutschen morgenlandischen Gesellschaft,* Heft 1, s. 66), cannot be admitted without further investigation, although it may be possible that the *Brahma* of a sacrifice does not necessarily involve the notion of a *Brahmana* by caste. Rosen renders the word, *Brahmani ;* M. Langlois, *pretres.* The concluding phrase, *twa vamsham iva udyemire,* "they have raised thee like a bamboo", is rather obscure ; the Scholiast says, they have elevated *Indra,* as tumblers raise a bamboo pole, on the summit of which they balance themselves, a not uncommon feat in India ; or as *vamsha* means also a family, it may be rendered, as ambitious persons raise their family to consequence. Roth's proposed rendering, *die Betenden schutteln dich auf wie man ein Rohr schuttelt,* "the praying agitate thee up as one shakes a reed", has no warrant, except from his theory of the purport of *Brahma,* "irresistible prayer", as *udyam* never means to shake, and a bamboo is not a reed, nor is it, when substantial, easily shaken. Rosen has, it is true, *te arundinis instar erigunt ;* but he had no preferable equivalent for bamboo. M. Langlois has, *comme on eleve la hampe d'un drapeau. Sayana,* no doubt, knew much better than either of the European interpreters what the expression intended.

PAGE 12.

2. THE RIDGES OF THE MOUNTAIN.—The original has only, mounting from ridge to ridge, *yat sanoh sanum aruhat,* which the Scholiast completes by observing that this is said of the *Yajamana,* who goes to the mountain to gather either the *Soma* plant for bruising, or fuel for the fire, or other articles required for the ceremony.

3. WELL-CONDITIONED.—*Kakshyapra,* lit. filling out their girths.

4. *Vasu*, here used as a synonyme of *Indra*, is explained as the original donor or cause of habitations, from the radical *vas*, to dwell, *nivasa-karana-bhuta*.

5. *Shakra* is a common synonyme of *Indra*, but is used, if not in this, clearly in the next stanza, as an epithet implying 'the powerful', from *shak*, to be able.

7. The text is literally rendered : the meaning being that *Indra*, as the sender of rain, should fertilize the fields, and by providing abundant pasturage, enable the cattle to yield store of milk.

PAGE 13.

11. In all the *Pauranik* genealogies, the son of *Kushika* is the sage *Vishwamitra ;* and in order to explain its application to *Indra*, *Sayana* quotes the legend given in the Index (*Anukramanika*), which states that *Kushika*, the son of *Ishirathi*, being desirous of a son equal to *Indra*, adopted a life of continence, in requital of which, *Indra* was born as the son of *Gathi*, the *Gadhi* of the *Puranas*.

1. EXPANSIVE AS THE OCEAN.—*Samudra vyachasam*, explained *samudra vad vyaptavantam*, spreading or pervading like the ocean ; a vague mode of indicating the universal diffusion of *Indra* as the firmament.

4. The text has only *puram bhinduh*, breaker of cities ; the Scholiast adds *asuranam*, of the *Asuras*.

5. *Vala*, according to the Scholiast, was an *Asura*, who stole the cows of the gods and hid them in a cave ; *Indra* surrounded the cave with his army, and recovered the cattle. In the legend, as cited from the *Anukramanika*, the *Panis*, formerly noticed as the cow-stealers, are said to be the soldiers of *Vala*, and the actual thieves and concealers of them in the cave. Rosen conceives some relation to exist between this legend and that of *Cacus* (*quas fabulas aliquo cognationis*

vinculo inter se contineri, et ex uno eodemque fonte quantumvis remoto, derivatas esse persuasum quidem est mihi.—Adnotationes, p. XXI); but the story is likely to have originated in incidents common to an early and partly pastoral stage of society: we have the *Cacus* of the Highlands, and the *Vala* of the *Veda*, in such worthies as Donald Ben Lean.

PAGE 14.

7. *Shushna* is described as an *Asura* slain by *Indra;* but this is evidently a metaphorical murder. *Shushna* means dryer up, exsiccator; *bhutanam shoshana-hetum*, the cause of the drying or withering of beings, heat or drought; which *Indra*, as the rain, would put an end to.

1. THE MESSENGER OF THE GODS.—The commentator cites the *Taittiriya Brahmana* in confirmation of this function; *Ushanas*, the son of *Kavi*, being the messenger of the *Asuras*. *Agnir devanam duta asid; Ushanah kavyo asuranam.*

2. THE LORD OF MEN.—*Vishpati; Vish* being constantly used for *prajah*, progeny, people, men.

3. GENERATED.—The original has only *jajnanah*, 'being born', that is, being artificially produced by the friction of two pieces of a particular species of wood, that of the *Premna spinosa*, used for the purpose.

PAGE 15.

5. *Rakshaswinah*, having or being attended by *Rakshasas*.

6. THE GUARDIAN OF THE DWELLING.—*Grihapati;* but *pati* is most usually interpreted by *Sayana*, *palaka*, the cherisher or protector; hence it here characterizes *Agni* as the protector of the house of the *Yajamana*.

KINDLED BY AGNI.—That is, the *Ahavaniya* fire, into which the oblation is poured, is lighted by the application of other fire, whether taken from the household fire or produced by attrition.

9. PAVAKA.—A name of fire, or *a* fire; literally, the purifier.

This verse is to be repeated when the worshipper approaches the combined *Ahavaniya* and *Garhapatya* fires, to offer the oblation.

I. 4. 2.—The *Apris* are usually enumerated as twelve, but sometimes, omitting one of the names of fire, *Narashansa*, only eleven.

1. *Su*, well, *sam*, completely, and *iddha*, kindled, 'the thoroughly kindled'.

PAGE 16.

2. *Tanunapat*, the devourer of clarified butter (*tanunapa*), or, according to another etymology, the consumer of its own substance (*tanu*) or fuel. *Napat* occurs in the *Nirghantu* as a synonyme of *tanaya*, son or offspring; but in this compound the second member is considered to be either *ad*, who eats, or *pa*, who preserves; the latter with *na* prefixed, *napat*, who does not preserve, who destroys.

3. *Narashansa*, him whom men (*nara*) praise (*shansanti*).

4. *Ilita*, the worshipped; from *ila*, to adore, to praise.

5. *Barhis* is said here to be an appellative also of *Agni*; the double meaning pervades the concluding phrase, wherein (in which grass, or in which *Agni*) is the appearance of ambrosia, *amrita-darshanam*; *amrita* implying either the clarified butter sprinkled on the grass, or the immortal *Agni*. *Amrita-samanasya ghritasya*, or *marana-rahitasya Barhernamakasya, Agneh.*

6. THE BRIGHT DOORS.—The doors of the chamber in which the oblation is offered, said to be personifications of *Agni* : *Agnivisheshamurttayah*.

7. NIGHT AND DAWN.—According to the ordinary import of *naktam* and *ushas* ; but they, according to the Scholiast, denote in this place two forms of fire presiding over those seasons,—*tat-kalabhimanivahnimurttidwaye*.

8. The construction shows that we have two persons or divinities here ; the Scholiast says two *Agnis* ; the Index has *daivyau hotarau prachetasau*, two divine invokers (*Prachetasas*) ; or the latter word may mean merely sages, like the *kavi* of the text.

9. *Mahi* is said to be a synonyme of *Bharati*, as appears from an analogous passage, where the names occur *Ila*, *Saraswati*, *Bharati*. These are also designated by the Scholiast as personifications of *Agni*, *Agnimurttayah* ; they are also called the three personified flames of fire. As goddesses, the first, *Ila*, is the earth, the bride of *Vishnu* ; *Saraswati* is, as usual, the goddess of eloquence, and wife of *Brahma* ; the third, synonymous with speech, is called the wife of *Bharata*, one of the *Adityas* ; but these mythological personifications are of a *post-Vaidik* period.

10. *Twashtri*, in the popular system, is identified with *Vishwakarma*, the artificer of the gods ; and he seems to possess some attributes of that nature in the *Vedas*, being called the fabricator of the original sacrificial vase or ladle. A text of the *Veda* is also quoted, which attributes to him the formation of the forms of animals in pairs : *Twashta vai pashunam mithunanam rupakrid—iti Shruteh*. He is also one of the twelve *Adityas*, and here is said to be an *Agni* : *Twashtri-namakam agnim*.

11. *Vanaspati*, lord of the woods ; usually, a large tree, here said to be an *Agni*, as if the fuel and the burning of it were identified.

12. *Swaha*, as the exclamation used in pouring the oblation on the fire, may also be identified with *Agni*. In the section on the various *Agnis* in the *Mahabharata*, *Swaha* is called the daughter of *Brihaspati*, the son of *Angiras*. The *Puranas* give her a different origin, and make her the daughter of *Daksha* and wife of *Agni*.

PAGE 17.

2. The *Kanwas* properly denote the descendants or the disciples of the *Rishi Kanwa*, but the Scholiast would restrict the term in this place to the sense of sages (*medhavinah*), or of officiating priests (*Ritwijas*).

3. "Sacrifice, *Agni*, to," are supplied by the commentary, for the verse contains only the proper names in the objective case : most of these have already occurred. *Mitra*, *Pushan*, and *Bhaga* are forms of the Sun, or *Adityas*, specified individually, as well as the class of *Adityas*, or Suns, in the twelve months of the year. Why *Vrihaspati* or *Brihaspati* should be inserted, is not explained : the etymology of the name is given from *Panini*, VI. I, 157. *Brihas* for *Brihat*, great, divine, a deity ; and *pati*, master, or protector, in his character of spiritual preceptor of the gods.

6. GLOSSY-BACKED.—*Ghrita prishthah*, their backs shining with or from ghee or clarified butter ; the commentary says, with which the horses are fed.

7. *Patni-vatah*, having their wives.

9. Lit. from the shining of the sun (*Suryasya rochanat*) ; equivalent, the Scholiast says, to *Swarga-lokat* ; but *Swarga* and the *Aditya-loka* are usually regarded as very different.

Perhaps the reading should be *Swarlokat*, from the region of heaven.

PAGE 18.

10. GLORIES OF MITRA.—*Mitrasya dhamabhih*, with the rays; or, according to the commentator, with various forms of *Mitra*.

12. ROHITS.—*Tabhih*, with them, in the feminine gender; and hence the Scholiast adds *vadavabhih*, mares; they are termed *Rohits*, which may mean red. The *Nighantu* defines the term as the name of the horses of *Agni*.

I. 4. 4.—*Ritu* is, properly, a season, a sixth of the Hindu year, but is here personified as a divinity.

3. *Neshtri* is another name of *Twashtri*, from his having assumed, it is said, upon some occasion, the function of the *Neshtri*, or priest so denominated, at a sacrifice.

4. Either at the three daily ceremonies, at dawn, mid-day, and sunset, or in the three fires lighted at sacrifices,—the *Ahavaniya*, *Dakshina*, and *Garhapatya*.

5. The text is obscure. *Brahmanad-radhasah* is, literally, from Brahmanical wealth; but the latter is explained, a costly or wealthy vessel,—*dhanabhutat patrat*, and the former relating to the *Brahmanachchhansi; Brahmanachchhansi-sambaddhat*. The *Brahmanachchhansi* is one of the sixteen priests employed in sacrifices, corresponding in the second division of four to the *Brahma* in the first; and perhaps his function may be to hold some ladle or vase in which the offering is presented, or in which the portion not expended is removed, as it is said of him, "the relation is the ladle that has the leavings",—*tasya sambandhyuchchhishtaschamasah*. Rosen renders it, *sacro præcepto congrua ex patera*; M. Langlois, *au vase qui contient l'offrande sacree*.

7. *Grava-hastasah,* having stones in their hands, with which to bruise the *Soma* plant. The *Grava-van* is also one of the sixteen priests ; but it is here used generally.

Dravinodas is either an epithet or an appellative of *Agni*, as the donor (*das*) of wealth, or of strength, *dravina*.

In the *adhwara* and in the *yajnas*, the first is said to be the primary or essential ceremony, *prakriti-rupa*, such as the *Agnishtoma ;* the second, the modified ceremonies, *vikriti-rupeshu ;* such as the *Ukthya*, which is elsewhere termed an offering with *Soma* juice,—*Somasansthayagam*.

PAGE 19.

9. Or from the cup of the *Neshtri*, one of the sixteen officiating priests.

10. That is, *Dravinodas* has been now celebrated in four stanzas.

12. GIVER OF REWARDS.—The name in the text is *Santya*, which is so explained by the Scholiast, from *san*, to give.

3. Although not more particularly named, the specification implies the morning, midday, and evening worship.

PAGE 20.

5. Like the *Gaura*, said to be a sort of deer.

1. *Samrajoh*, of the two emperors ; but *Raja* is, in general, equivocally used, meaning, shining, bright, as well as royal,—so that *Sayana* explains the term, "possessed of extensive dominion", or "shining very brilliantly". *Indra* may claim the title of *Raja*, as chief of the gods, but it seems to be in a more especial manner appropriated to *Varuna*.

4. The stanza is rather elliptically and obscurely worded, and the sense of the leading term, *yuvaku*, is not very

clear: it usually denotes a mixture of curds and ghee. We have in the text, *yuvaku shachinam; yuvaku sumatinam;* the former (*shachinam*) is explained, a mixture of buttermilk, water, and meal, suited for acts of religious worship; the latter, the combination of choice expressions and praises, which are the suitable phraseology of the right-minded or pious (*sumatinam*); the final clause is simply, may we be of (amongst) the givers of food.

PAGE 21.

1. BRAHMANASPATI.—The Scholiast furnishes us with no account of the station or functions of this divinity. The etymology will justify Dr. Roth's definition of him as the deity of sacred prayer, or rather, perhaps, of the text of the *Veda;* but whether he is to be considered as a distinct personification, or as a modified form of one of those already recognized, and especially of *Agni*, is doubtful. His giving wealth, healing disease, and promoting nourishment, are properties not peculiar to him; and his being associated with *Indra* and *Soma*, whilst it makes him distinct from them, leaves him *Agni* as his prototype. His being in an especial manner connected with prayer, appears more fully in a subsequent passage, Hymn 40 (I. 8. 5). *Agni* is in an especial degree the deity of the *Brahman*, and according to some statements, the *Rig-veda* is supposed to proceed from him; a notion, however, which, according to *Medhatithi*, the commentator on *Manu*, was suggested by its opening with the hymn to *Agni*, *Agnim-ile*.

This story is to be found in several of the *Puranas*, especially the *Matsya* and *Vayu*, as well as in the *Mahabharata*, Vol. I. *Kakshivat* was the son of *Dirghatamas*, by *Usij*, a female servant of the queen of the *Kalinga Raja*, whom her

husband had desired to submit to the embraces of the sage in order that he might beget a son. The queen substituted her bondmaid *Usij*; the sage, cognisant of the deception, sanctified *Usij*, and begot by her a son, named *Kakshivat*, who through his affiliation by *Kalinga* was a *Kshatriya*, but as the son of *Dirghatamas* was a *Brahmana*: he was also a *Rishi*, as in another passage he says of himself, *Aham kashivan-Rishirasmi*,—I am the *Rishi Kakshivat*. The *Taittiriyas* also include him among the holy persons who are qualified to conduct sacrifices and compose hymns. In the *Mahabharata*, *Dirghatamas* disallows the right of the king, there named *Bali*, to the sons of a *Shudra* female, and claims them as his own.

5. *Dakshina* is, properly, the present made to the *Brahmanas* at the conclusion of any religious rite, here personified as a female divinity.

PAGE 22.

6. SADASASPATI.—Properly, the master or protector (*pati*) of the assembly (*Sadas*); it is here a name of *Agni*. He is the friend or associate of *Indra*, as on this occasion partaking of the same oblations.

7. *Dhinam yogam invati*, which may mean, "he pervades the association of our minds", or, "the objects of our pious acts"; as *Dhi* means either, as usual, *buddhi*, understanding, or has the *Vaidik* sense of *karma*, act.

9. NARASHANSA.—This has already occurred (p. 16) as an appellative of *Agni*, and confirms the application of *Sadasaspati* and *Brahmanaspati* to the same divinity. According to the *Kathakya*, it means the personified *yajna*, or sacrifice, at which men (*nara*) praise (*shansanti*) the gods; according to *Shakapurni*, it is as before (I. 4. 3), *Agni*, he who is to be praised of men. The same explanation is quoted

from the *Brahmana :* "I beheld (with the eye of the *Vedas*) that divinity *Sadasaspati,* who is to be praised by men, who is also called *Narashansa.*"

3. *Devasah,* explained *dyotamana,* shining. By the term 'all', is to be understood the seven troops of the *Maruts,* as by the text, *sapta-gana vai marutah.*

Many texts ascribe to the *Maruts,* or winds, a main agency in the fall of rain ; as, "*Maruts,* you have risen from the ocean ; taking the lead, you have sent down rain,—*Udirayatha Marutah samudrato yuyam vrishtim varshayatha purishinah.*" *Rajas,* the word used in the text, means water, or light, or the world.—*Nighantu.*

4. Here the word is *Arka,* as, according to the *Vajasaneyis, Apo va arkah ;* the term is derived from *arch,* to worship, and is explained in two other texts, *So archannacharat tasyarchatah apo ajayanta,*—He (*Hiranyagarbha*) proceeded, worshipping, (after creating the solid earth), and from him worshipping, the waters were produced. And again, *Archato vai me kam abhut,*—From me worshipping, water was. Hence the name *Arka* was given to water or rain.

6. In the heaven (*divi-dyuloke*) ; above the sun (*nakasya adhi ; suryasya upari*). *Naka,* here explained sun, is more usually explained sky, or heaven.

PAGE 23.

8. The influence of the winds upon the sea, alluded to in this and the preceding verse, indicates more familiarity with the ocean than we should have expected, from the traditional inland position of the early *Hindus.*

1. *Devaya janmane,* literally, to the divine or brilliant birth ; but the Scholiast explains the latter, *jayamanaya,*

being born, or having birth, and the former, *deva-sanghaya*, a class of divinities, that is, the *Ribhus*, of whom it is only said, that they were pious men, who, through penance, obtained deification,—*manushyah santastupasa devatwam praptah*. Thanks to the learning and industry of M. Neve, of the University of Louvain, we are fully acquainted with the history and character of the *Ribhus*, as they appear in different portions of the *Rig-veda*.—*Essai sur le Mythe des Ribhavas*. Their origin and actions are also narrated in the *Nitimanjari*, as well as in the notes of *Sayana*, on this and other similar passages. The *Ribhus* were the three sons of *Sudhanwan*, a descendant (the *Nitimanjari* says, a son) of *Angiras*, severally named *Ribhu*, *Vibhu*, and *Vaja*, and styled collectively *Ribhus*, from the name of the elder. Through their assiduous performance of good works,—*swapas* (*su-apas*), they obtained divinity, exercised superhuman powers, and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun; but whether typical, or not, they prove the admission, at an early date, of the doctrine that men might become divinities.

2. *Shamibhir-yajnam-asata*; M. Neve renders it, *ils ont obtenu le sacrifice par leurs œuvres meritoires*; M. Langlois, *ils ont entoure le sacrifice de ceremonies*; Mr. Stevenson, *they pervade our sacrifice by purificatory rites*; Rosen, literally, *ceremoniis sacrificium acceperunt*. That three simple words should admit of this variety of rendering, shows the vagueness of some of the *Vaidik* expressions. The sense seems to be, they have pervaded, appropriated, or accepted, the sacrifice offered (which last word is understood), with the usual implements and observances (*shamibhih, ceremonies*); as *Sayana*, *grahachamasadi-nishpadanarupaih karmabhir, yajnam, asma-*

diyam asata (*vyaptavantah*), they have pervaded (or accepted) our sacrifice, performed with those acts which are executed by the means of tongs, ladles, and other (utensils employed in making oblations). The expression may, perhaps, obscurely intimate the invention of the implements so used by the *Ribhus*, their modification of one of which, at least, is subsequently referred to, while other expressions imply mechanical skill.

3. *Takshan*, for *atakshan ;* literally, they chipped or fabricated ; so in the preceding verse, they carved (*tatakshuh*) *Indra's* horses. There it is said they did so mentally (*manasa*) ; but in this verse there is no such qualification, and the meaning of the verb implies mechanical formation. The *Ribhus* may have been the first to attempt the bodily representation of these appendages of *Indra* and the *Ashwins*.

4. *Satya-mantrah*, having or repeating true prayers, *i.e.*, which were certain of obtaining the objects prayed for. There is some variety in the renderings here also, but it was scarcely necessary, as the meaning is clear enough.

SUCCEEDING.—*Vishti*, for *Vishtayah ;* according to the Scholiast, *vyaptiyuktah*, in which *vyapti* means, encountering no opposition in all acts, through the efficacy of their true or infallible *mantras*.

MADE.—*Akrata*, from *kri*, to make generally ; not as before, *atakshan*, to make mechanically.

5. According to *Ashwalayana*, as quoted by *Sayana*, the libations offered at the third daily, or evening sacrifice, are presented to *Indra*, along with the *Adityas*, together with *Ribhu*, *Vibhu*, and *Vaja*, with *Brihaspati* and the *Vishwadevas*.

6. *Twashtri*, in the *Pauranik* mythology, is the carpenter or artisan of the gods : so *Sayana* says of him, he is a divinity whose duty with relation to the gods is carpentry,—

devasambandhih takshanavyaparah. Whether he has *Vaidik* authority of a more decisive description than the allusion of the text, does not appear. The same may be said of his calling the *Ribhus* the disciples of *Twashtri,—Twashtuh shishyah Ribhavah.* The act ascribed to them in the text, of making one ladle four, has, probably, rather reference to some innovation in the objects of libation, than to the mere multiplication of the wooden spoons used to pour out the *Soma* juice. The *Nitimanjari* says, that *Agni*, coming to a sacrifice which the *Ribhus* celebrated, became as one of them, and therefore they made the ladle fourfold, that each might have his share.

7. *Trir a saptani.* The Scholiast considers that *trih* may be applied to precious things, as meaning best, middling, worst, or to *Saptani*, seven sacrifices, as classed under three heads. Thus, one class consists of the *Agnyadheyam*, seven ceremonies in which clarified butter is offered on fire ; one class consists of the *Pakayajnas*, in which dressed viands are offered to the *Vishwadevas* and others ; and one comprehends the *Agnishtoma* class, in which libations of *Soma* juice are the characteristic offering.

PAGE 24.

8. *Adharayanta*, they held or enjoyed, is all the text gives ; what they held is not specified ; the Scholiast supplies *pranan*, vital airs, life : his addition is in harmony with other texts. *Martasah santo amritatwam anashuh,*—Being mortals, they obtained immortality. Their partaking of sacrifices is also repeatedly stated : *Saudhanwana yajniyam bhagam anasha,*—By the son of *Sudhanwan* was a sacrificial portion acquired. *Ribhavo vai deveshu tapasa Somapitham abhyajayan,*—The *Ribhus* won by devotion the drinking of *Soma* among the gods.

PAGE 25.

3. *Mimikshatam*, mix intimately the juice of the *Soma*. It is not clear how this is to be done with the whip, allusion to which only intimates, it is said, that the *Ashwins* should come quickly. *Taya*, by that, may also mean, with that,—come with that your whip; or *kasha*, commonly a whip, may mean speech; in which case, *madhumati* and *sunritavati*, explained wet, and loud, will signify sweet and veracious,—come with such speech, *Ashwins*, and taste the libation.

5. *Savitri* is, ordinarily, a synonyme of the Sun. Golden-handed, *suvarna-hasta*, is explained either, he who gives gold to the worshipper, or by a *Vaidik* legend:—At a sacrifice performed by the gods, *Surya* undertook the office of *Ritwij*, but placed himself in the station of the *Brahma*. The *Adhwaryu* priests, seeing him in that position, gave him the oblation termed *Prashitra*, which, as soon as received by *Surya*, cut off the hand that had improperly accepted it. The priests who had given the oblation bestowed upon *Surya* a hand of gold. The legend is narrated in the *Kaushitaki*, it is said; but there *Surya* loses both his hands.

6. *Apam-napat* might be thought to mean, son of the waters, as *napat* is often used in the *Veda* in that sense; but the Sun is rather the parent than the progeny of the waters; as, *Adityat jayate vrishtih*,—rain is born from the sun. *Napat* is here taken in its literal purport, who does not cherish (*na-palayati*), but dries them up by his heat, *santapena shoshakah*.

10. *Hotra* is called the wife of *Agni*, or the personified invocation; *Bharati*, of *Bharata*, one of the *Adityas*. It is rather doubtful if *Varutri* be a proper name or an epithet of the following; it is explained by *varaniya*, who is to be chosen or preferred, who is excellent. *Dhishana* is a synonyme of *Vach* or *Vag-devi*, the goddess of speech.

PAGE 26.

11. *Achhinna-pakshah ;* the only explanation given by the Scholiast is, that the wives of the gods being in the form of birds, no one had cut their wings.

14. The sphere of the *Gandharvas*, *Yakshas*, and *Apsarasas*, is the *Antariksha*, the atmosphere or firmament between heaven and earth, and so far considered as the common or connecting station of them both,—*Akashe vartamanayoh dyavaprithivyoh*.

15. *Syona* has sometimes the sense of expanded, sometimes of pleasant, agreeable. The stanza is repeated, it is said, at the ceremony termed *Mahanamni*, at the same time touching the earth.

16. *Vishnu* is explained by *Sayana*, by *Parameshwara*, the supreme ruler, or in his annotation on the next verse, to mean, he who enters into or who pervades the world,—*Vishnur-vishaterva vyashnoter-va*. *Vichakrame*, 'stepped', he explains by *vividhapadakramanam kritavan*,—he made the going of various steps. Rosen translates it *transgressus*. According to the *Taittiriyas*, as cited by the Scholiast, the gods, with *Vishnu* at their head, subdued the invincible earth, using the seven metres of the *Veda* as their instruments. *Sayana* conceives the text to allude to the *Trivikrama Avatara*, in which *Vishnu* traversed the three worlds in three steps. The phrase, preserve us from the earth, implies, according to the commentary, the hinderance of the sin of those inhabiting the earth,—*bhuloke vartamananam papanivaranam ;* but the passage is obscure.

17. PLANTED HIS FOOT.—This looks still more like an allusion to the fourth *Avatara*, although no mention is made of king Bali or the dwarf ; and these may have been subsequent grafts upon the original tradition of *Vishnu's* three

paces. Commentators are not agreed upon the meanlng of the sentence, thrice he planted his step,—*tredha nidadhe padam.* According to *Shakapurni,* it was on earth, in the firmament, in heaven; according to *Aurnavabha,* on *Samarohana* or the eastern mountain, on *Vishnupada* the meridian sky, and *Gayashiras* the western mountain; thus identifying *Vishnu* with the Sun, and his three paces with the rise, culmination, and setting of that luminary. Allusion is made to the three paces of *Vishnu* in the *Vajasaneyi Sanhita* of the *Yajur-Veda,* and the Scholiast there explains them to imply the presence of *Vishnu* in the three regions of earth, air, and heaven, in the forms, respectively, of *Agni, Vayu,* and *Surya,* fire, wind, and the sun. There can be no doubt that the expression was originally allegorical, and that it served as the groundwork of the *Pauranik* fiction of the *Vamana* or dwarf *avatara.*

18. THE PRESERVER.—*Gopa, sarvasya jagato rakshaka,*—the preserver of all the world, is the explanation of *Sayana;* thus recognizing *Vishnu's* principal and distinguishing attribute.

20. *Paramam padam,* supreme degree or station. The Scholiast says *Swarga,* but that is very questionable.

PAGE 27.

3. The attribution of a thousand eyes to *Indra,* literally understood, is a *Pauranik* legend; it is nowhere said of *Vayu,* and here is applied to him, it is said, only by the grammatical construction, *Sahasrakshau* being in the dual, to agree with the two substantives *Indra* and *Vayu;* and it is probably stated of *Indra,* or the personified heaven, either to signify its expansiveness, or its being studded with constellations, whence it suggested the legend. In like manner, *Manojava,*

swift as thought, although equally in the dual number. is properly applicable to *Vayu* only.

5. *Ritasya jyotishas-pati.* *Mitra* and *Varuna* are included among the *Adityas*, or monthly suns, in the *Vaidik* enumeration of the eight sons of *Aditi*. *Shrutyantare chashtau putraso aditerityupakramya mitrascha varunaschetyadikam amnatam.*

8. The *Maruts* are styled *Pusharatayah*, of whom *Pushan* is the donor, or benefactor ; in what way, is not specified.

PAGE 28.

10. *Prishnimatarah ;* who have *Prishni* for their mother. According to *Sayana*, *Prishni* is the many-coloured earth,—*nanavarnayukta bhuh*. In the *Nighantu*, *Prishni* is a synonyme of sky, or heaven in general. In some texts, as Rosen shows, it occurs as a name of the Sun.

12. *Haskarad-vidyutah ;* the Scholiast explains the latter, variously shining, that is, the *Antariksha* or firmament ; but it does not seem necessary to depart from the usual sense of *Vidyut*, lightning.

14. The phrase is *Guha-hitam*, placed in a cave, or in a place difficult of access ; or, according to the Scholiast, heaven,—*guhasadrishe durgame dyuloke*.

15. SEASONS.—The text has only *shat*, six ; the Scholiast supplies *vasantadin ritun*, the seasons,—spring, and the rest.

16. *Ambayah*, which may mean either, mothers, or waters, as in the *Kaushitaki Brahmana*,—*Apo va ambayah*.

17. So in another text, *Apah surye samahitah*, the waters are collected in the Sun.

19. DIVINE (PRIESTS).—The term is *Deva*, gods ; but this is incompatible with the direction to praise the waters ;

it is therefore explained, the *Ritwij*, and other *Brahmanas*; and the interpretation is defended by a text which calls the Brahmans present divinities, *Ete vai devah pratyaksham yad Brahmanah*,—These deities, who are perceptibly (present), are the Brahmans.

PAGE 29.

20. TO ME.—To *Medhatithi*, the author of the hymn: the presidency of *Soma* over medicinal plants is generally attributed to him. The entrance of *Agni* into the water is noticed in many places; as, *So apah pravishat*, in the *Taittiriya Brahmana:* this, however, refers to a legend of *Agni's* hiding himself through fear: it may allude to the subservience of water or liquids to digestion, promoting the internal or digestive heat, or *Agni*.

23. *Rasena samagasmahi;* that is, the Scholiast says we have become associated with the essence of water, *jalasarena sangatah smah*.

I. 6. 1.—The story of *Shunahshepas*, or, as usually written, *Shunahshephas*, has been for some time known to Sanskrit students through the version of it presented in the *Ramayana*, b. i. ch. 61, Schlegel: 63, Gorresio. He is there called the son of the *Rishi Richika*, and is sold for a hundred cows by his father to *Ambarisha*, king of *Ayodhya*, as a victim for a human sacrifice; on the road, he comes to the lake *Pushkara*, where he sees *Vishwamitra*, and implores his succour, and learns from him a prayer, by the repetition of which at the stake, *Indra* is induced to come and set him free. It is obvious that this story has been derived from the *Veda*, for *Vishwamitra* teaches him, according to Schlegel's text, two *Gathas*, according to Gorresio's, a *mantra;* but the latter also states, that he propitiated *Indra* by *Richas; mantras* of the *Rig-Veda* (*Rigbhis-tushtava devendram*), Vol. I, p. 249. *Manu* also

alludes to the story (10. 105), where it is said that *Ajigartta* incurred no guilt by giving up his son to be sacrificed, as it was to preserve himself and family from perishing with hunger. *Kullukabhatta* names the son, *Shunahshepas*, and refers for his authority to the *Bahvricha Brahmana*. The story is told in full detail in the *Aitareya Brahmana*, but the *Raja* is named *Harishchandra :* he has no sons, and worships *Varuna*, in order to obtain a son, promising to sacrifice to him his first-born : he has a son in consequence, named *Rohita ;* but when *Varuna* claims his victim, the king delays the sacrifice, under various pretexts, from time to time, until *Rohita* attains adolescence, when his father communicates to him the fate for which he was destined : *Rohita* refuses submission, and spends several years in the forests, away from home : he at last meets there with *Ajigartta*, a *Rishi*, in great distress, and persuades him to part with his second son *Shunahshepas*, to be substituted for *Rohita*, as an offering to *Varuna*: the bargain is concluded, and *Shunahshepas* is about to be sacrificed, when, by the advice of *Vishwamitra*, one of the officiating priests, he appeals to the gods, and is ultimately liberated. The *Aitareya Brahmana* has supplied the commentator with the circumstances, which he narrates, as illustrative of the series of hymns in this section. Dr. Rosen doubts if the hymns bear any reference to the intention of sacrificing *Shunahshepas*, but the language of the *Brahmana* is not to be mistaken, as *Ajigartta* not only ties his son to the stake, but goes to provide himself with a knife, with which to slay him : at the same time, it must be admitted that the language of the Suktas is somewhat equivocal, and leaves the intention of an actual sacrifice open to question. The *Bhagavata* follows the *Aitareya* and *Manu*, in terming *Shunahshepas* the son of *Ajigartta*, and names the *Raja* also

Harishchandra. In the *Vishnu Purana,* he is called the son of *Vishwamitra,* and is termed also *Devarata,* or god-given; but this relates to subsequent occurrences, noticed in like manner by the other authorities, in which he becomes the adopted son of *Vishwamitra,* and the eldest of all his sons; such of whom as refused to acknowledge his seniority being cursed to become the founders of various barbarian and outcaste races. *Vishwamitra's* share in the legend may possibly intimate his opposition, and that of some of his disciples, to human sacrifices.

Stanza 1 is supposed to be uttered by *Shunahshepas* when bound to the *Yupa,* or stake, as the *Purushah-pashuh,* the man-animal (or victim), as the *Bhagavata* terms him. "Of whom" (*kasya*) may also be rendered, of *Brahma* or *Prajapati,* one of whose names in the *Veda* is *Ka;* as *Ko ha vai nama Prajapatih.*

Aditi, according to *Sayana,* here means 'earth'.

PAGE 30.

2. A passage from the *Aitareya Brahmana* is cited by the Scholiast, stating that *Prajapati* said to him (*Shunahshepas*), "Have recourse to *Agni,* who is the nearest of the gods"; upon which he resorted to *Agni. Tam Prajapatiruvachagnir-vai devanam nedishthastam evopadhaveti: so Agnim upasasara.*

3. In this and the two following stanzas, application is made to *Savitri* by the advice, it is said, of *Agni,* not, however, it may be remarked, for liberation, but for riches, a request rather irreconcilable with the supposed predicament in which *Shunahshepas* stands.

6. *Savitri* refers *Shunahshepas,* it is said, to *Varuna.* It is not very obvious why any comparison should be instituted between the strength and prowess of *Varuna* and of birds.

7. The epithet of *Raja* is here, as usual, applied to *Varuna*; and it may be either radiant or regal, but the latter is in general the more suitable. The attributes here assigned to *Varuna*, his abiding in the *Antariksha*, and his holding a bundle of rays, would rather identify him with the sun, or at least, refer to him in his character of an *Aditya*. The terms of the original are, however, unusual, and we depend for their translation upon the Scholiast: *abudhne*, in the baseless; *mula-rahite*, he explains, *antarikshe*, in the sky; and for *vanasya stupam*, he supplies *tejasah*, or radiance, and *sangham*, a heap.

8. According to the commentator, the sun's course north and south of the equator is here alluded to: he does not explain what *Varuna* has to do with it.

9. According to *Sayana*, *Nirriti* is the deity of sin, *Papa-devata*. In the *Nighantu*, it occurs among the synonymes of earth.

PAGE 31.

10. Here again we have unusual functions ascribed to *Varuna*: the constellations, *Rikshah*, may be either, it is said, the seven *Rishis*, Ursa Major, or the constellations generally. They and the moon are said to be the pious acts of *Varuna* (*Varunasya vratani*), because they shine by his command. Rosen detaches *adabhani vratani* by inserting a verb,—*illæsa sunt opera Varunæ*; but *Sayana* expressly terms the constellations *the acts of Varuna*, in the form (or effect) of the appearance, etc., of the asterisms. *Varunasya karmani nakshatra-darshanadi-rupani*.

11. THAT (LIFE).—The text has only, I ask *that*; the Scholiast supplies *life, tadayus*. The addition might be disputed; but its propriety is confirmed by the concluding expression, *ma na ayuh pramoshih*, do not take away our life.

13. *Trishu dru-padeshu.* *Druh*, a tree, is here said to mean the sacrificial post, a sort of tripod ; its specification is consistent with the popular legend.

14. AVERTER OF MISFORTUNE.—The text has, *asura*, which is interpreted, *anishta-kshepana-shila*, accustomed to cast off what is undesired ; from the root *as*, to throw : it is an unusual sense of the word, but it would scarcely be decorous to call *Varuna* an *asura*.

15. The text has, *uttamam-adhamam madhyamam pasham uchchhrathaya*, loosen the upper, lower, and middle bond ; meaning, according to *Sayana*, the ligature fastening the head, the feet, and the waist ; the result, however, is not loosening from actual bonds, but from those of sin : *anagasah syama*, may we be sinless.

PAGE 32.

4. *Vasya ishtaye.* The first, according to the Scholiast, is equivalent to *vasumatah*, precious ; that is, *jivasya*, life, understood.

5. *Uru-chakshasam*, is explained, *bahunam drashtaram*, the beholder of many.

7. Here we have the usual functions of *Varuna* recognized.

8. *Veda ya upajayate*, who knows what is *upa*, additionally or subordinately, produced. The expression is obscure, but, in connection with the preceding, *Veda maso dwadasha*, who knows the twelve months, we cannot doubt the correctness of the Scholiast's conclusion, that the thirteenth, the supplementary or intercalary month of the Hindu luni-solar year, is alluded to ; "that thirteenth or additional month which is produced of itself, in connection with the

year,"—*yas trayodasho adhikamasa upajayate samvatsara-samipe swayam evotpadyate.* The passage is important, as indicating the concurrent use of the lunar and solar years at this period, and the method of adjusting the one to the other.

10. *Anishasada pastyasu ;* the commentator explains the latter, *daivishu prajasu*, divine progeny ; Rosen translates it, *inter homines ;* M. Langlois, *au sein de nos demeures ;* Dr. Roer, *among his subjects.* The sovereignty of *Varuna*, *samrajyam*, is distinctly specified.

PAGE 33.

13. *Bibhrad drapim hiranyayam*, that is, *suvarnamayam kavacham*, armour or mail made of gold. This looks as if the person of *Varuna* were represented by an image ; the same may be said of the phraseology of 18.

21. The expressions are, for the most part, the same as in the concluding verse of the preceding hymn ; but it ends differently : *jivase*, to live,—that we may live.

PAGE 34.

1. The text has only *vastrani*, clothes ; meaning, the Scholiast says, *achhadakani tejansi*, investing radiance.

4. *Aryaman* is an *Aditya*, a form of the monthly sun ; he is said also to preside over twilight.

Manushah, of *Manus*, who, the Scholiast says, is the same as *Manu*, the *Prajapati*.

5. *Purvya Hotri*, the *Hotri* born before us, according to *Sayana*.

10. *Sahaso yaho ; Balasya putra*, son of strength ; the epithet is not unfrequently repeated, and is sometimes applied to *Indra* also ; as applicable to *Agni*, it is said to allude to

the strength required for rubbing the sticks together, so as to generate fire.

PAGE 35.

1. The comparison is merely, we praise thee like a horse with a tail; the particulars are supplied by the Scholiast.

4. *Navyansam gayatram*, most new *Gayatri* verses; showing the more recent composition of this *Sukta*.

5. In the supreme, in the middle, and, of the end, are the vague expressions of the text; their local appropriation is derived from the commentary.

6. A common denominative of *Agni*, he who has wonderful or various lustre; the following simile is very elliptically and obscurely expressed, but such seems to be its purport, according to the explanation of the Scholiast.

10. He who is awakened (*bodha*) by praise (*jara*).

TERRIBLE.—The text has to *Rudra* (*Rudraya*), which the Scholiast explains, to the fierce or cruel *Agni*; *kruraya Agnaye*.

PAGE 36.

12. As a rich man (*Revan iva*) is the whole of the text; the commentator suggests all the rest of the comparison.

13. These distinctions of older and younger, greater and lesser gods, are nowhere further explained. *Shunahshepas*, it is said, worships the *Vishwadevas*, by the advice of *Agni*.

1. The stone, or rather here, perhaps, the stone pestle, is that which is used to bruise the *Soma* plants, and so express the juice: the pestle employed in bruising or threshing grain is usually of heavy wood.

Adhishavanya, two shallow plates or *pateræ*, for receiving and pouring out the *Soma* juice.

3. The Scholiast explains the terms of the text, *apachyava* and *upachyava*, going in and out of the hall (*shala*); but it should, perhaps, rather be, moving up and down, with reference to the action of the pestle.

4. In churning, in India, the stick is moved by a rope passed round the handle of it, and round a post planted in the ground as a pivot; the ends of the rope being drawn backwards and forwards by the hands of the churner, gives the stick a rotatory motion amidst the milk, and thus produces the separation of its component parts.

PAGE 37.

5. The mortar is usually a heavy wooden vessel, found in every farmer's cottage; according to *Sayana*, it is the divinities presiding over the mortar and pestle, not the implements themselves, that are addressed.

6. *Vanaspati*, a large tree; but in this verse put by metonymy for the mortar, and in verse 8, for the mortar and pestle.

9. This verse is addressed, the Scholiast says, to *Harishchandra*, either the ministering priest, or a certain divinity so named; no name occurs in the text. It is not very clear what he is to do: apparently, he is to place what remains after the libation has been offered, contained in *pateræ* or platters, upon some vessel,—the Scholiast says, upon a cart (*shakatasya upari*), and having brought it away, cast it upon the *Pavitra*, which is explained in the comment on the *Yajur-veda Sanhita* to mean, two or three blades of *Kusha* grass, serving as a kind of filter, typically, if not effectively, through which the juice falls upon a sheet, or into a bag of leather, made of the skin of the cow (*goh-twachi*). According to Mr. Stevenson, the *Soma* juice, after expression, is filtered

through a strainer made of goat's hair, and is received in a sort of ewer, the *drona kalasha ;* here, however, the directions apply to the *Uchchhishta*, the remainder, or leavings ; such being the term used in the text.

I. 6. 6.—*Shunahshepas* has been directed by the *Vishwadevas*, it is said in the *Brahmana*, to apply to *Indra*.

2. HANDSOME.—*Shiprin*, literally, having either a nose or a lower jaw or chin ; that is, having a handsome prominent nose or chin.

3. The text is very elliptical and obscure ; it is literally, "Put to sleep the two reciprocally looking ; let them sleep, not being awakened." That two females are intended, is inferable from the epithets being in the dual number and feminine gender ; and the Scholiast calls them, upon what authority is not stated, two female messengers of *Yama : Yamadutyau. Mithudrisha*, he explains, *mithunataya yugatarupena pashyata*, looking, after the manner of twins, at each other.

PAGE 38.

5. *Nuvantam-papayamuya*, praising with this speech that is of the nature of abuse. *Nindarupaya vacha,* is the addition of the Scholiast, who adds, therefore is he called an ass, as braying or uttering harsh sounds intolerable to hear : *Yatha gardabhah shrotum ashakyam parusham shabdam karoti.*

PAGE 39.

11. WITH PROJECTING JAWS.—The expression in the text is *Shiprininam*, gen. plur. of the feminine *Shiprini*, having a nose or a jaw ; it cannot therefore refer to the previous nouns in the gen. plur., *Somapanam* and *Sakhinam*, which are masc. ; and the Scholiast therefore supplies *gavam*, of cows and adds *samuha*, a multitude, or herd.

14. DHRISHNU.—The resolute, or firm, or high-spirited, an appellative of *Indra*.

The verse is, throughout, very elliptical and obscure, and is intelligible only through the liberal additions of the Scholiast. The simile is, literally, like the axle of two cars,—*aksham na chakryoh*, which the commentator renders, *rathasya chakrayoh*, of the two wheels of a car, and adds *prakshipanti*, they cast or turn over. The phrase seems to have puzzled the translators ; Rosen has, *currum velut duabus rotis* ; Stevenson, *that blessings may come round to them with the same certainty that the wheel revolves round the axle* ; Dr. Roer, *as a wheel is brought to a chariot* ; M. Langlois, *que les autres dieux, non moins que toi, sensibles a nos louanges, soient pour nous comme l'axe qui soutient et fait tourner les roues du char* ; the meaning intended, is, probably, the hope that blessings should follow praise as the pivot on which they revolve, as the revolutions of the wheels of a car turn upon the axle.

PAGE 40.

15. This repetition of the comparison is more obscure than in the preceding stanza ; it is like the axle by the acts,—*aksham na shachibhih*. The Scholiast defines 'the acts', the movements of the car or waggon.

16. So the *Brahmana*. By *Indra* pleased, a golden chariot was given to him, that is, to *Shunahshepas* ; he nevertheless hands him over to the *Ashwins*.

19. There is no explanation of this myth in the commentary ; it may be connected with the *Pauranik* notion of the single wheel of the chariot of the sun.—*Vishnu Purana*, p. 217.

20. USHAS.—The dawn ; daughter of the personified heaven, or its deity, *Dyudevatayah duhitri*. Rosen translates

the name *Aurora*, but it seems preferable to keep the original denomination, as, except in regard to time, there is nothing in common between the two. In the *Vishnu Purana*, indeed, *Usha*, a word of similar derivation as *Ushas*, is called night, and the dawn is *Vyushta*. Several passages seem to indicate that *Usha*, or *Ushas*, is the time immediately preceding day-break.

22. We here take leave of *Shunahshepas*, and it must be confessed, that for the greater part there is, in the hymns ascribed to him, little connection with the legend narrated in the *Ramayana* and other authorities.

PAGE 41.

1. According to *Sayana*, he was the first, as being the progenitor of all the *Angirasas*; they being, according to the *Brahmana*, as before quoted, nothing more than the coals or cinders of the sacrificial fire. There is no explanation of the origin assigned in this verse to the *Maruts*.

2. MANIFOLD.—*Vibhu*, according to the Scholiast, means, of many kinds; alluding to the different fires of a sacrifice.

OF TWO MOTHERS.—*Dwimata*, either of two mothers, *i.e.*, the two sticks, or the maker of two, *i.e.*, heaven and earth.

3. PRE-EMINENT OVER THE WIND.—Literally, first in, or on, or over the wind,—*prathamo matarishwane*; alluding, according to the Scholiast, to the text, *agnirvayuradityah*, fire, air, sun, in which *Agni* precedes *Vayu*.

4. It is said that *Agni* explained to *Manu* that heaven was to be gained by pious works.

The agency of *Pururavas*, the son of *Budha*, the son of *Soma*, in the generation of fire by attrition, and its employment in the form of three sacrificial fires, as told in the *Puranas*

(*Vishnu Purana*, p. 397), may be here alluded to; but the phrase is only *Sukrite sukrittarah*, doing more good to him who did good.

The fire is first applied to kindle the *Ahavaniya* fire, and then to the *Garhapatya*, according to the Scholiast.

5. WHO FULLY UNDERSTANDS THE INVOCATION.—He who knows the *Ahuti*, with the *Vashat kriti*, or utterance of the word *Vashat* at the moment of pouring the butter on the fire.

PAGE 42.

7. BOTH KINDS OF BIRTH.—It is not very clear what is meant; the expression is, who is very desirous or longing for both births. The Scholiast says, for the acquirement of bipeds and quadrupeds,—*dwipadam chatushpadam labhaya*.

9. The parents are here said to be heaven and earth.

11. *Nahusha* was the son of *Ayus*, son of *Pururavas*, who was elevated to heaven as an *Indra*, until precipitated thence for his arrogance. The circumstance alluded to in the text does not appear in the *Pauranik* narrative.—*Vishnu Purana*, page 413.

WHEN THE SON OF MY FATHER WAS BORN.—This circumstance is not related, in the *Puranas*, of *Ila*, the daughter of *Vaivaswata Manu*.—*Vishnu Purana*, page 319. Frequent passages in the *Vedas* ascribe to *Ila* the first institution of the rules of performing sacrifices; thus in the text she is termed *Shasani*, which the Scholiast explains *dharmopadesha-kartri*, the giver of instruction in duty. The *Taittiriyas* are quoted for the text, "*Ida*, the daughter of *Manu*, was the illustrator of sacrifice" (*yajnanukashini*); and the *Vaja-saneyis* for the passage: "She, *Ila*, said to *Manu*, 'Appoint me to officiate in sacrifices, principal and supplementary, for by me shalt thou obtain all thy desires.'"—*Praya-*

januyajanam madhye mam avakalpaya maya sarvan avapsyasi kaman. M. Burnouf questions if *Ila* ever occurs in the sense of daughter of *Manu* in the *Vedas,* and restricts its meaning to 'earth' or to 'speech'. The passage of the text, *Ilam akrinwan manushasya shasinim,* he translates, *les dieux ont fait d'Ila la preceptrice de l'homme,* and considers it equivalent to, *les dieux ont fait de la parole l'institutrice de l'homme.—Introduction to the Bhagavata Purana,* III. pp. LXXXIV—XCI. We are scarcely yet in possession of materials to come to a safe conclusion on this subject.

12. We must conclude that this hymn was composed by the author in his old age, as he speaks of his grandson.

PAGE 43.

13. FOUR-EYED AGNI.—Illuminating the four cardinal points.

14. This is said to allude to a legend, in which the gods, intending to offer a sacrifice, were at a loss to determine the cardinal points, until the perplexity was removed by *Agni's* ascertaining the south.

15. *Varma syutam,* sewn armour. The *kavacha* was, perhaps, a quilted jacket, such as is still sometimes worn; the Scholiast says, formed with needles without leaving a fissure.

PERFORMS THE SACRIFICE OF LIFE.—The expression is rather ambiguous,—*jiva-yajam yajate,* sacrifices a life-sacrifice. Rosen renders it, *vivam hostiam mactat;* but in this place it seems rather to denote an offering (food and hospitality) to a living being, the *Nri-yajna,* worship of man, of *Manu.* The expression, however, is not incompatible with the practice of killing a cow for the food of a guest, thence denominated, as M. Langlois remarks, *goghna,* a cow-slayer.

The Scholiast sanctions either sense, explaining the phrase either *jivayajanasahitam yajnam*, a sacrifice with sacrifice of life, or *jivanishpadyam*, that by which life is to be supported; he also explains *Jivayajam* by *jivah*, living, priests, who *ijyante dakshinabhih*, are worshipped by gifts.

16. VISIBLE TO.—*Rishikrit*, becoming present through desire for the offered oblation: the epithet is an unusual one.

17. In like manner as ancient patriarchs, such as *Manu* or *Angiras*, or former kings, repaired to different places where sacrifices were celebrated. *Yayati* was one of the sons of *Nahusha*.—*Vishnu Purana*, page 413.

PAGE 44.

1. In this and subsequent *Suktas*, we have an ample elucidation of the original purport of the legend of *Indra's* slaying *Vritra*, converted by the *Pauranik* writers into a literal contest between *Indra* and an *Asura*, or chief of the *Asuras*, from what in the *Vedas* is merely an allegorical narrative of the production of rain. *Vritra*, sometimes also named *Ahi*, is nothing more than the accumulation of vapour condensed, or figuratively, shut up in, or obstructed by a cloud. *Indra*, with his thunderbolt, or atmospheric or electrical influence, divides the aggregated mass, and vent is given to the rain, which then descends upon the earth, and moistens the fields, or passes off in rivers. The language of the *Richas* is not always sufficiently distinct, and confounds metaphorical and literal representation, but it never approximates to that unqualified strain of personification, which, beginning apparently with the *Mahabharata* (*Vana Parva*, ch. 100; also in other *Parvas*), became the subject of extravagant amplification by the compilers of the *Puranas*.

3. TRIPLE SACRIFICE.—At the *Trikadrukas;* the three sacrifices termed *Jyotish, Gauh,* and *Ayu.* No further description of them occurs in the commentary.

4. FIRST-BORN OF THE CLOUDS.—The first-formed cloud.

By scattering the clouds and dispersing the darkness, *Indra* may be said to be the parent of the sun and daylight; leaving no enemy, that is, nothing to obscure the atmosphere.

5. We have here, and in other verses, both names, *Ahi* and *Vritra;* they are both given as synonymes of *Megha,* a cloud, in the *Nighantu:* the former is derived from *han,* to strike, with *a* prefixed, arbitrarily shortened to *a;* the latter, lit. the encompasser or concealer, is from *vri,* to enclose, or *vrit,* to be, or to exist, or from *vriddh,* to increase; a choice of etymologies intimating a vague use of the term. He is said to be *vyansha,* having a part, or metaphorically a limb, detached, thus confounding things with persons, as is still more violently done in a following verse, where he is said to have neither hands nor feet.

6. HAS CRUSHED THE RIVERS.—The text has only *Rujanah pipishe,* he has ground the rivers; the commentator supplies, the banks, which he says were broken down by the fall of *Vritra,* that is, by the inundation occasioned by the descent of the rain.

PAGE 45.

9. *Danu* is derived from *do,* to cut or destroy, or from *Danu,* the wife of *Kashyapa,* and mother of the *Danavas* or Titans.

11. THE WIVES OF THE DESTROYER.—*Dasa-patnyah;* the first is said to be a name of *Vritra,* as the destroyer of all things, or all holy acts,—he who *dasayati karmani.*

12. LIKE A HORSE'S TAIL.—We have had this simile before ; as a horse lashes his tail to get rid of the flies.

THOU HAST WON THE SOMA JUICE.—Alluding, it is said, to a legend of *Indra's* having drunk a libation prepared by *Twashtri*, after the death of his son, who, according to a *Pauranik* legend, was *Trishiras*, also killed by *Indra*, and to avenge which, *Vritra* was created by *Twashtri*.

SEVEN RIVERS.—According to one *Pauranik* legend, the Ganges divided on its descent into seven streams, termed the *Nalini*, *Pavani*, and *Hladini*, going to the east ; the *Chakshu*, *Sita*, and *Sindhu*, to the west ; and the *Bhagirathi* or Ganges proper, to the south. In one place in the *Mahabharata*, the seven rivers are termed *Vaswaukasura*, *Nalini*, *Pavani*, *Ganga*, *Sita*, *Sindhu*, and *Jambunadi ;* in another, *Ganga*, *Yamuna*, *Plakshaya*, *Rathastha*, *Sarayu*, *Gomati*, and *Gandaki*. In a text quoted and commented on by *Yaska*, we have ten rivers, named *Ganga*, *Yamuna*, *Saraswati*, *Shatudri*, *Parushni*, *Asikni*, *Marudvridha*, *Vitasta*, *Arjikiya*, and *Sushoma ;* of these, the *Parushni* is identified with the *Iravati*, the *Arjiki* with the *Vipasha*, and the *Sushoma* with the *Sindhu*.—*Nir*. 3. 26. The original enumeration of seven appears to be that which has given rise to the specifications of the *Puranas*.

14. WHEN FEAR ENTERED INDRA.—The Scholiast intimates that this fear was the uncertainty whether he should destroy *Vritra*, or not ; but in the *Puranas*, *Indra* is represented as fearing his enemy's prowess, and hiding himself in a lake : something like this is also intimated in other passages of the text ; whence the *Pauranik* fiction. The *Brahmana* and the *Taittiriya* are quoted, as stating that *Indra*, after killing *Vritra*, thinking he had committed a sin, fled to a great distance.

PAGE 46.

1. This is all the text says: the Scholiast adds, "The gods are supposed to say this to one another when their cows have been carried off."

3. *Arya*, here explained *Swamin*, master, owner, lord,—meaning, *Indra*.

LIKE A DEALER.—Lit. do not be to us a *Pani*, a trafficker; such being one sense of the term; from *Pana*, price, hire. *Indra* is solicited not to make a hard bargain, not to demand too much from his worshippers.

4. BARBARIAN.—*Vritra*, the *Dasyu*, literally a robber, but apparently used in contrast to *Arya*, as if intending the uncivilized tribes of India. He is called wealthy, because, according to the *Vajasaneyis*, he comprehends within him all gods, all knowledge, all oblations,—*Vritrasya antah sarve devah sarvashcha vidyah sarvani havinshi chasan.*

THE MARUTS AT HAND.—So the *Brahmana*. The *Maruts* who accompanied *Indra* did not attack *Vritra*, but they stood nigh and encouraged the former, saying, "Strike, O Lord; show thyself a hero".

SANAKAS.—The followers of *Vritra* are called by this name, the meaning of which is not very satisfactorily explained by *Sanan-kayanti*, they who eulogize benefactors; they are also called, in this and the next verse, *Ayajwanas*, non-sacrificers, in contrast to the *Yajwanas* or sacrificers; here apparently also identifying the followers of *Vritra* with races who had not adopted, or were hostile to, the ritual of the *Vedas*.

PAGE 47.

6. *Kshitayah navagvah*, men whose practices were commendable; or the 'men', it is said, may be the *Angirasas*

engaged in offering libations to *Indra* for nine months, in order to give him courage.

8. We revert here to the allegory. The followers of *Vritra* are here said to be the shades of night, which are dispersed by the rising of the sun ; according to the *Brahmana*, "Verily the sun, when he rises in the east, drives away the *Rakshasas*".

9. This passage is rather obscure, owing to the vague purport of the preposition *abhi ; amanyamanan abhi manyamanair brahmabhih*, with prayers to be understood over those not understanding ; that is, according to the Scholiast, those *Yajamanas*, or institutors of sacrifices, who merely repeat the *mantras* without understanding their meaning, are nevertheless to be protected by, or are to reap the benefit of those *mantras ;* and with *mantras* or prayers of this description *Indra* is to be animated, or empowered to blow away or scatter the followers of *Vritra*, clouds and darkness. Rosen renders the expression, *carminibus respicientibus eos qui tuorum hymnorum sensum non perspiciunt ;* M. Langlois has (*excite*) *contre ces mecreans par nos chants respectueux.*

PAGE 48.

Shringinam shushnam, the first, literally, having horns, the Scholiast explains, furnished with weapons like the horns of bulls and buffaloes. *Shushnam*, literally drying, drying up, is applied to *Vritra* or the cloud, as withholding the moisture necessary for fertility.

14. *Kutsa* is said to be a *Rishi*, founder of a *Gotra*, a religious family or school, and is elsewhere spoken of as the particular friend of *Indra*, or even as his son ; he is the reputed author of several hymns : we have a *Purukutsa* in the *Puranas*, but he was a *Raja*, the son of *Mandhatri.—Vishnu*

Purana, 363. *Dashadyuh* is also called a *Rishi;* but he appears to have been a warrior: no mention of him is found in the *Puranas.* The same may be said of *Shwaitreya,* or *Shwitrya*, the son of a female termed *Shwitra. Shwitrya* is described in the next stanza as having hidden himself in a pool of water, through fear of his enemies.

1. We have a variety of changes rung in this hymn upon the number 'three'. In this place, allusion, it is said, is made either to the three diurnal sacrifices, at dawn, mid-day, and sunset, or to the faculty of all divinities, of being *tripathagah*, or going equally through the heavens, the firmament, and the earth.

PAGE 49.

2. The *Ashwins* are said to have filled their *Ratha*, or car, with all sorts of good things when they went to the marriage of *Vena* with *Soma*,—a legend not found in the *Puranas.*

So the Scholiast explains *Skambhasah skabhitasa arabhe,* posts standing up from the body of the car, which the riders may lay hold of, if by its rapid or uneven motion they should be afraid of falling out.

6. *Shanyu* is said to be the son of *Brihaspati*, brought up by the *Ashwins.*

THREE HUMOURS.—The text has only *tri-dhatu*, the aggregate of three humours, said by the Scholiast, agreeably to medical writers, to denote wind, bile, and phlegm.

7. NASATYAS.—They in whom there is not (*na*) untruth (*asatya*).

THE THREEFOLD.—The text has only, "to the three"; the Scholiast adds "altars, severally appropriated to oblations of ghee, to animal sacrifices, and to libations of *Soma*,"—*Aishtikapashukasaumikarupa vedih.*

8. *Ganga* and the other rivers are here considered as the parents of the water which rolls in their streams.

THREE RIVERS.—Three sorts of jars or pitchers, used to contain and pour out the *Soma* juice at the three daily sacrifices.

PAGE 50.

NIGHT AND DAY.—Inasmuch as the rising and setting of the sun indicate the arrival of both day and night. In what way the *Ashwins* are of service to the luminary, does not appear.

9. The apex of the car is in front, the base is the back part, forming three angles. The text has only *trivrito rathasya*, which the Scholiast interprets *tribhir-ashribhir-upetasya rathasya*.

The text has *Rasabha*, a synonyme of *Gardabha*, an ass; according to the *Nighantu*, there is a pair of them: *rasabhavashwinoh*, two asses are the steeds of the *Ashwins*.

10. WONDERFUL CAR.—Implying that the *Ashwins* are to be worshipped with this hymn at dawn.

11. THRICE ELEVEN DIVINITIES.—This is authority for the usual *Pauranik* enumeration of thirty-three deities, avowedly resting on *Vaidik* texts. The list is there made up of the eight *Vasus*, eleven *Rudras*, twelve *Adityas*, *Prajapati*, and *Vashatkara* (*Vishnu Purana*, p. 123 and note); but the Scholiast intimates a different classification, or the threefold repetition of eleven divinities, agreeably to the text: "Ye eleven deities who are in heaven,"—*Ye divaso divyekadasha stha.*

PAGE 51.

3. That is, ascending from sunrise to the meridian, and then declining.

5. The horses of *Savitri* are here termed *Sayava*, which properly signifies the brown; but in verse 3 they have been called 'white'; the present must be therefore a proper name, unless the hymner contradicts himself.

6. The spheres or *lokas* which lie in the immediate path of the sun are said to be heaven and earth; the intermediate *loka*, *Antariksha*, or firmament, is described as the road to the realm of *Yama*, the ruler of the dead, by which the *pretah*, or ghosts, travel. Why this should not be considered equally the course of the sun, is not very obvious.

THE IMMORTAL (LUMINARIES).—The text has only *Amrita*, the immortals; the Scholiast supplies the moon and constellations, or, in another acceptation, the rains; *Amrita* having for one meaning, water.

7. *Suparna*, the well-winged, is in the *Nighantu* a synonyme of *rashmi*, a ray: one of its epithets, *asura*, is here explained life-giving; from *aśu*, vital breath, and *ra*, who gives.

WHERE NOW IS SURYA? ETC.—This is supposed to be said of the sun before dawn, while he is absent.

PAGE 52.

9. APPROACHES THE SUN.—*Suryam abhiveti.* The Scholiast endeavours to explain this by observing, that although *Savitri* and *Surya* are the same as regards their divinity, yet they are two different forms, and therefore one may go to the other; *yadyeva tayor ekadevatatwam tathapi murttibhedena gantrigantavya-bhavah.*

PAGE 53.

4. *Aryaman* is here explained, he who measures or estimates properly the *Aryas*, *Aryan mimite.*

5. MESSENGER OF THE GODS.—Rosen has, *nuntius hominum*, which agrees better with the order of the text, *duto visham asi*; but *Sayana* connects *visham* with what in the original precedes, *grihapati*, lord of the dwelling, and explains *duta*, by *devaduta*.

7. WITH (SEVEN) PRIESTS.—The Scholiast supplies "the seven". According to another text, *sapta hotrah prachir vashat-kurvanti*, the seven principal priests pour out the oblation. According to Mr. Stevenson, the seven priests or assistants at the *Soma Yaga* are,—1. The institutor, or *Yajamana*; 2. The *Hotri*, who repeats the hymns of the *Rich*; 3. The *Udgatri*, who chants the *Sama*; 4. The *Potri*, who prepares the materials for the oblation; 5. The *Neshtri*, who pours it on the fire; 6. The *Brahma*, who superintends the whole; and 7. The *Rakshas*, who guards the door. This enumeration omits one of the principal performers, the *Adhwaryu*, who recites the formulæ of the *Yajush*, and who should probably take the place of the *Yajamana*. The others, except the last, are also included among the sixteen.

8. *Krandad-ashwo gavishtishu*, like a horse making a noise in wishes for cattle. The Scholiast adds, *sangrameshu*, in battles, having for their object the wish to win cattle,—*govishayechhayukteshu*. The relation of the simile to *Agni* is somewhat obscure.

10. THE HOST OF PIOUS GUESTS.—*Medhyatithi*, attended by venerable (*medhya*) guests (*atithi*), is here an epithet of *Kanwa*, whose son has been before introduced as *Medhatithi*, the *Rishi* of the twelfth and following *Suktas*.

PAGE 54.

13. *Agni*, as erect, is here said to be identified with the *Yupa*, or post, to which the victims at a sacrifice of

animals are bound; and, according to *Ashwalayana*, this and the next verse are to be recited on such occasions at the time of setting up the post.

16. WITH A CLUB.—The text has only *ghana*, with a club; the Scholiast adds, the pottery, *bhandadi*.

PAGE 55.

18. Nothing more is said of the persons named in this verse than that they were *Rajarshis*, royal sages. *Turvasha* may be another reading of *Turvasu*, who, with *Yadu*, was a son of *Yayati*, of the lunar race. We have several princes in the *Puranas* of the name of *Brihadratha*, but the others are exclusively *Vaidik*.

1. *Kanwas* may mean either the members of the *Gotra*, the family or school of *Kanwa*, or simply sages or priests.

WITHOUT HORSES.—The phrase is *Anarvanam*, which the Scholiast explains, *bhratrivya-rahitam*, literally, without a brother's son, which would be a very unintelligible epithet. *Arvan* is, in its usual acceptation, a horse; and being without horses would not be inapplicable to the *Maruts*, whose chariot is drawn by deer. *Bhratrivya* has for one sense that of enemy; whence Rosen renders the expression of the text, *hostium immunem*, and M. Langlois, *inattaquable;* but it is doubtful if *arvan* can admit of such an interpretation.

2. *Vashibhih*, with sounds or speeches; *i.e.*, according to the Scholiast, with cries terrifying the enemy's army; *vashi* is a synonyme of *vach*, speech, voice, in the *Nighantu*.

4. *Devattam-brahma*, the praise or prayer which recommends the oblation, obtained from the favour or instruction of the gods.

5. The text has *goshu-marutam*, the tribe of *Maruts* among the cows; another text is cited, which says the *Maruts*

were born of milk for *Prishni,—Prishniyai vai payaso marutah.*

The passage is brief and obscure,—*jambhe rasasya vavridhe*, which is explained, their vigour, derived from or of the milk, was increased (either) in enjoyment or in the belly,—*gokshirarupasya sambandhi tat tejo jambhe sukhe udare va vriddham abhut.* Rosen renders it, *in utero lactis vires augentur ;* M. Langlois has, *qui regnent au milieu des vaches* (*celestes*) *et ouvre avec force* (*leurs*) *mamelles pour en faire couler le lait.* The cows he considers the clouds, and the milk the rain ; but it is the *shardhas*, the *tejas*, the vigour or strength of the *Maruts*, which has been augmented in or by, not exerted upon, the *rasa* or milk.

PAGE 56.

7. The text has only *manusho dadhre*, the man has planted ; the Scholiast explains the former, *grihaswami*, the master of the house, and adds to the latter, *grihadadhyartham dridham stambham*, a strong post to give stability to the dwelling.

PAGE 57.

3. The expressions of the text, *sumna*, *suvita*, and *saubhaga*, are said to imply, severally, offspring and cattle, jewels and gold, and horses, elephants, and the like.

4. SONS OF PRISHNI.—*Prishni-matarah*, as we have before ; but *Prishni* is here explained by the Scholiast by *Dhenu*, a milch-cow.

6. NIRRITI.—He is here called a divinity of the *Rakshasa* race.

7. *Rudriyasah ; Rudrasya ime*, those who are of or belonging to *Rudra ;* explained *Rudrena palitah*, cherished or protected by *Rudra ;* for the explanation of which, reference

is made to the *Akhyanas*, tales or traditions. There is no connection between *Rudra* and the *Maruts* in the *Puranas*.

13. BRAHMANASPATI.—The lord of the *mantra* or prayer, of the sacrificial food.

PAGE 58.

4. *Rudrasah ; Rudra-putrah*, sons of *Rudra*, figuratively, perhaps, as having been protected by him, as intimated in the preceding hymn.

6. The spotted deer, *Prishati*, are always specified as the steeds of the *Maruts*. We then have in the text, *prashtir-vahati rohita ; prashtih* is said to be a sort of yoke, in the middle of three horses or other animals, harnessed in a car ; but the word stands alone, without any grammatical concord, and it does not appear what is to be done with the yoke. *Rohita*, the Scholiast says, is another kind of deer, the red deer, who, *vahati*, bears or drags the car, *ratham nayati*. The sense may be something like that which is given in the translation, but the construction of the original is obscure, and apparently rude and ungrammatical.

PAGE 59.

9. PRACHETAS.—Or the appellative may be an epithet only implying those possessed of superior (*pra*) intellect (*chetas*).

1. In a former passage, *Brahmanaspati* appeared as a form of *Agni* ; in this hymn he is associated with the *Maruts*, although *Indra* is also separately named.

2. SON OF STRENGTH.—*Sahasasputra*. Similar epithets, as *Sahaso yahu* and *Sunuh sahasah*, have been applied to *Agni* (Hymn I. 6. 3. 10 and I. 6. 4. 2) ; the Scholiast, however, interprets the compound, in this place, the great or abundant protector of strength,—*balasya bahupalaka*, such being one

of the meanings of *putra* given in the *Nirukta : putrah puru trayate ;* where, however, that meaning is only the etymological explanation of *putra,* a son.—*Nirukta,* 2, 11.

PAGE 60.

3. *Devi sunrita,* the goddess of speech, *Vak devata,* in the form of lover of truth ; *priyasatyarupa,* a form of *Saraswati.*

4. *Manoh putri,* the daughter of *Manu* and institutrix of sacrifices. Looking upon *Brahmanaspati* as the presiding divinity of prayer or sacrifice, allusions to *Ila* were not wholly out of place : why she should be *suvira,* if that be rightly explained *sobhanair-virair-bhatair-yukta,* accompanied by excellent heroes, does not appear.

5. This and the next verse are directed to be recited at the *Agnishtoma* ceremony, in connection with prayers addressed to *Indra* and the *Maruts.* Professor Roth cites it in proof of his theory, that *Brahmanaspati* is in an especial manner the divinity of prayer, which is not incompatible with his being identical with either *Agni* or *Indra,* in the same capacity. He recites, it is said, aloud (*pravadati*) the prayer (*mantra*), which ought to be so recited (*ukthya*) by the mouth, according to the Scholiast, of the *Hotri ;* in which *mantra, Indra* and the rest abide, or are mystically present ; or, as explained in the commentary on the next stanza, it is the *mantra* or prayer that generates or brings them to the presence of the worshipper,—*Indradi-sarvadevatapratipadakam mantram.*

8. ARMED WITH THE THUNDERBOLT.—This attribute would identify him with *Indra,* in which character he appears throughout this hymn.

PAGE 61.

I. 8. 6.—In fact, the hymn may be considered as wholly addressed to the *Adityas*, for the three deities separately named are in one of their characters *Adityas* also ; that is, they were the sons of *Aditi*, the wife of *Kashyapa*, and are representatives of the sun in as many months of the year.

9. HOLDING THE FOUR (DICE).—The text has only *chaturaschid dadamanad vibhiyad-a-nidhatoh*, he may fear from one holding four until the fall. The meaning is supplied by the Scholiast, with the assistance of *Yaska*, *chatura akshan dharayatah kitavat*, from a gambler holding four dice ; *Sayana* says, four *cowri* shells,—*kapardakah ;* that is, where two men are playing together, the one who has not the throw of the dice or the shells is in anxious apprehension lest it should be against him.

PAGE 62.

I. 8. 7.—*Pushan* is usually a synonyme of the sun ; that is, he is one of the twelve *Adityas*. He is described by the Scholiast as the presiding deity of the earth,—*prithivyabhimani devah ;* he is also the cherisher of the world ; from *push*, to nourish. According to the tenour of the hymn, he is the deity presiding especially over roads or journeyings. His being called the son of the cloud, is not incompatible with his character of earth personified as a male, as, according to other texts of the *Veda*, the earth was born of the water,—*adbhyah prithivi ;* and again, earth was the essence of the water ; *tad yad apam sara asit tat samahanyata sa prithivi abhavat*,—that which was the essence of the waters, that was aggregated, and it became earth. *Pusha* occurs also as a feminine noun, in which case it appears to be synonymous with *Prithivi*, the earth, as in the text : *Pushadhwanah*

patu, which is explained, *Iyam pusha*, may this *Pusha* protect the roads; where the gender is denoted by the feminine pronoun *iyam:* and in another text, *iyam vai pusheyam hidam sarvam pushyati*,—this is verily *Pusha*, for she cherishes this whole world. Throughout the hymn, however, *Pushan* is masculine.

7. In this and the two next verses, we have an example of what is not unfrequent, the repetition of a phrase as a sort of burden or refrain: the expression is, *Pushan iha kratum vidah*,—*Pushan*, know here, the act or business; that is, on this occasion or journey, know how to fulfil your function of giving us protection. Rosen renders it, *Pushan hic sacrificium animadverte; kratu* meaning an act of sacrifice, as well as act or action in general.

PAGE 63.

1. 8. 8. RUDRA.—According to the Scholiast, *Rudra* means, he who makes to weep, who causes all to weep at the end of time; thus identifying him with the destroying principle, or *Shiva;* but there is nothing in the hymn to bear out such an identification; on the contrary, he appears as a beneficent deity, presiding especially over medicinal plants.

2. *Aditi* is here said to mean the earth, who, it is wished, may so act (*karat*), that *Rudriya* may be obtained. The meaning of *Rudriya*, according to the Scholiast, is, *Rudra sambandhi bheshajam*,—medicament in relation to or presided over by *Rudra*, conformably to the text, *ya te Rudra shiva tanuh, shiva vishwa ha, bheshaji shiva, Rudrasya bheshajiti*,—whatever are thy auspicious forms, O *Rudra*, they are all auspicious; auspicious are medicaments, the medicaments of *Rudra*.

4. *Shanyu* is said to be the son of *Brihaspati;* nothing more is related of him.

4. *Jalashabheshajam*, he who has medicaments conferring delight; from *ja*, one born, and *lasha*, happiness; an unusual word except in a compound form, as *abhilasha*, which is of current use; or it may mean, sprung from water (*jala*), all vegetables depending upon water for their growth.

9. Apparently there is some confusion of objects in this place, *Soma*, the moon, being confounded with *Soma*, libation.

PAGE 64.

2. *Rathir adhwaranam.* Rosen renders *rathih*, *auriga*, but *Sayana* explains it, *ratha-sthaniya*, in the place of a chariot; confirmed by other texts; as, *esha hi deva-rathah*, he (*Agni*) is verily the chariot of the gods, and, *ratho ha va esha bhutebhyo devebhyo havyam vahati*, truly he is the chariot that bears the oblation to the spirits and the gods.

PAGE 65.

6. DO HONOUR TO THE DIVINE MAN.—*Namasya daivyam janam;* that is, the *Rishi* of the hymn, *Praskanwa.*

8. *Swadhwara;* from *su*, good, and *adhwara*, sacrifice; equivalent, according to the Scholiast, to the *Ahavaniya* fire.

Bhaga is one of the *Adityas.*

10. MAN PLACED ON THE EAST.—*Purohita*, which may also mean, the domestic priest.

PAGE 66.

1. *Janam; Manu-jatam*, a man born of *Manu.* *Jana*, according to the Scholiast, here signifies a divine being in connection with the divinities enumerated, another man, *devata rupa*, of a divine nature or form.

2. We have had these alluded to on a former occasion; but, according to the *Aitareya Brahmana*, 2, 18, there are

two classes of thirty-three divinities each, the one consisting of those formerly specified, who are termed also *Somapas*, or drinkers of the *Soma* juice, and the other of eleven *Prayajas* (the same with the *Apris*, p. 15, I. 4. 2), eleven *Anuyajas*, and eleven *Upayajas*, who are to be propitiated by oblations of clarified butter, not by libations of *Soma*. They are evidently little else than personifications of sacrifices.

3. The commentator, on the authority of the *Nirukta*, 3, 17, calls these all *Rishis*. *Atri* and *Angiras* are always enumerated among the *Prajapatis*; *Priyamedhas* may be the same as *Priyavrata*, the son of *Swayambhuva Manu*; and we have a *Virupa* among the early descendants of *Vaivaswata Manu*, who, as the father of *Ila*, is the *Manu* of the *Veda*.—*Vishnu Purana*, pp. 53 and 359.

PAGE 67.

9. STRENGTH-GENERATED.—Produced by friction, which requires strength to perform effectually

In this and the next stanza, we have again an allusion to some divine or deified person, *daivyam janam*, or to some other divinity, without particularizing him; it may be intended for *Ka* or *Prajapati*, who with *Agni*, here actually addressed, would make up the thirty-three divinities, with the *Vasus*, *Rudras*, and *Adityas*.

10. *Tiro-ahnyam* is said to be the appellation of the *Soma* juice so prepared; from *tiras*, oblique or indirect, and *ahnyam*, diurnal; that juice which is expressed on the preceding day and offered on the succeeding.

2. *Sindhu-matarau*. The sun and moon, as the Scholiast states, are said to be born of the sea,—*samudra-jau*; and in the opinion of some, the *Ashwins* are the same as the sun and moon, and consequently are sea-born.

PAGE 68.

6. The original has only, "disperse the darkness",—*tamastirah*; the Scholiast explains the darkness to signify that of poverty,—*daridrya-rupandhakarah*.

9. The whole of this stanza is very elliptical and obscure, and largely indebted to the Scholiast; literally, it would run, "Rays from the sky, *Kanwas*, cause of dwelling in the place of the rivers; where do you wish to place own form?" *Sayana* fills this up by supposing that the *Kanwas* are directed to inquire of the *Ashwins* the particulars specified in the translation. Without some such addition, however conjectural it may be, it were impossible to extract any meaning out of such a passage.

PAGE 69.

2. *Trivandhurena trivrita-rathena*, with a car with three posts, and triangular, is the explanation we have had before. The Scholiast here proposes a somewhat different interpretation, and would render the terms: having three undulating fastenings of timber, and passing unobstructedly through the three worlds.

6. *Sudas* is called a *Raja*, the son of *Pijavana*. We have two princes of the name of *Sudasa*, in the *Puranas*, one in the solar line (*Vishnu Purana*, 380), the other in the lunar, the son of *Divodasa* (*ibid.* 454).

PAGE 70.

9. SUN-CLAD CHARIOT.—Literally, sun-skinned,—*surya-twacha*; that is, either surrounded or invested by the sun, or like him in brightness.

2. The three epithets (of *Ushas*) are all in the feminine plural, without a substantive: *ashwavatih, gomatih, vishwa-suvidah*; the Scholiast supplies, therefore, *ushodevatah*, the

divinities of dawn, as if there were many ; Rosen supplies, *horæ matutinæ.*

3. The text is, *samudre na shravasyavah*, like those desirous of wealth for sea ; the commentary supplies "send ships". In the beginning of the stanza we have only *Uvasa Ushah*; which the Scholiast explains, *pura nivasam akarot*, she has made a dwelling formerly, *i.e.*, *prabhatam kritavati*, she produced the dawn.

PAGE 71.

6. *Arthinah visrijati*, she lets loose askers, solicitors, for they, says *Sayana*, having risen at early morning, go to the houses of those who are their respective benefactors,—*te (yachakah) ushahkale samutthaya swakiya-datrigrihe gachchhanti.*

7. Perhaps, with many rays of light, is what is intended by the many chariots of the dawn.

8. *Sridhah ; shoshayitrin ;* the driers up ; possibly, the clouds are intended, as taking up the dews of night, but no explanation of the application of the term is given.

PAGE 72.

15. The east and west points of the horizon.

1. So the *Nighantu*,—*Arunyo gava ushasam*, purple cows, the vehicles of the morning.

PAGE 73.

2. *Nakshatrani*, the stars in general, or the lunar asterisms, which, according to different texts, are considered to be the abodes of the gods, or the visible forms of pious persons after death ; as, *devagriha vai nakshatrani*, the constellations are verily the dwellings of the gods ; and again, *yo va iha yajate amum lokam nakshate*, either, he who

performs worship here, obtains the next world, or, *sukritam va etani jyotinshi yan nakshatrani*, those constellations are the luminaries of those who practise religious acts, that is, according to *Sayana*, those who by attending to religious duties in this world attain *Swarga*, are beheld in the form of constellations.—*iha loke karmanushthaya ye swargam prapnuvanti te nakshatrarupena drishyante.*

4. *Sayana* says, that, according to the *Smriti*, the sun moves 2,202 *yojanas* in half a twinkle of the eye.

Jyotishkrit, giving light to all things, even to the moon and the planets, by night ; for they, it is said, are of a watery substance, from which the rays of the sun are reflected, in like manner as the rays of the sun, falling upon a mirror placed in the door-way of a chamber, are reflected into the interior, and give it light. *Sayana* also explains the whole passage metaphysically, identifying the sun with the supreme spirit, who enables all beings to pass over the ocean of existence, who is beheld by all desirous of final emancipation, who is the author of true or spiritual light, and who renders everything luminous through the light of the mind.

5. The text has, *pratyan devanam vishah*, before the men or people of the gods ; that is, the *Maruts*, who in another *Vaidik* text are so designated : *Martuo vai devanam vishah.*

8. *Sapta haritah ;* which may also mean the seven rays. The seven horses are the days of the week ; the seven rays may express the same. They can scarcely be referred to the prismatic rays, although the numerical coincidence is curious.

9. *Sapta shundhyuvah ; ashwa-striyah*, mares. They are also called *naptyah*, because with them the car does not fall : *yabhir na patati rathah*,—they were more docile than those of Phaeton's father.

10. Here again we may have an allusion to a spiritual sun. The darkness, it is said, implies sin, and the approach to the sun intimates reunion with supreme spirit ; as in other texts, *Aganma jyotiruttamam*, we go to the best light ; that is, we become identified with spiritual light,—*sayujyam gach-chamah ;* and again, he (the worshipper) becomes identical with that which he worships,—*tam yatha yathopasate tad eva bhavati.*

11. *Hrid-roga* may also mean heart-burn or indigestion ; *harimanam*, greenness or yellowness, is external change of the colour of the skin in jaundice or bilious affections. This verse and the two following constitute a *tricha* or triplet, the repetition of which, with due formalities, is considered to be curative of disease. *Surya*, thus hymned by *Praskanwa*, cured him, it is said, of a cutaneous malady or leprosy under which he was labouring ; accordingly *Shaunaka* terms the couplets a *mantra*, dedicated to the sun, removing sin, healing disease, an antidote to poison, and the means of obtaining present happiness and final liberation. The especial worship of the sun in India at the time of the first incursions of the Mohammedans, attributed to that luminary's having cured *Samba*, the son of *Krishna*, of leprosy, is fully related by M. Reinaud in his interesting *Memoire sur l'Inde*, and was then, no doubt, of ancient date, originating with the primitive notions of the attributes of *Surya* here adverted to. The hymn is throughout of an archaic character.

PAGE 74.

12. So the Scholiast interprets the *Haridrava* of the text, *Haritala druma ;* but there is no tree so called. *Haritala* most usually means yellow orpiment ; *Haridrava*, a yellow vegetable powder.

13. The enemy here intended is sickness or disease.

I. 10. 1.—*Angiras*, it is said, having performed worship to obtain a son who should resemble *Indra*, the deity became his son, under the name of *Savya*.

1. *Tyam mesham*; referring to a legend, in which it is narrated that *Indra* came in the form of a ram to a sacrifice solemnized by *Medhatithi*, and drank the *Soma* juice; or, *mesha* may be rendered, victor over foes.

2. The *Ribhus* are said here to mean the *Maruts*, by whom *Indra* was aided and encouraged, when all the gods had deserted him; as in the texts, "All the gods who were thy friends have fled; may there be friendship between the *Maruts* and thee;" and again, "The *Maruts* did not abandon him."

IRRADIATING THE FIRMAMENT.—*Indra*, as *Shakra*, is one of the twelve *Adityas*, or suns.

WORDS WERE UTTERED.—They exclaimed, "Strike; *Bhagavan*, be valiant,"—*Prahara Bhagavo viryaswa*.

3. THE CLOUD.—The term is *gotra*, explained either a cloud, or a herd of cattle. *Gotrabhid*, as a name of Indra, implies, in ordinary language, mountain-breaker; that is, with the thunderbolt; as applied to cattle, it alludes, it is said, to the recovery of the cows stolen by *Pani*: in either case, the act was performed in consequence of the prayers, or for the benefit of the descendants of *Angiras*.

BY A HUNDRED DOORS.—By a number of means or contrivances,—*yantras*.

Vimada is called in the commentary a *Maharshi*.

4. *Parvate danumad vasu*; in the mountain, implies the dwelling of *Indra*; *danumat* is variously explained, as one doing an injury, hostile or malignant, an enemy; or, one descended from *Danu*, a *Danava*, an *Asura*; or it may be

an epithet of *vasu*, wealth, fit for liberality; from *danu*, giving.

Vritra, who is *Ahi*; explained *hantri*, the slayer. From a text cited from the *Yajur Veda*, *Ahi* appears to be the personification of all the benefits derivable from sacrifice, knowledge, fame, food, and prosperity: *So yat sarvam etat samabhavat tasmad Ahiriti*,—Inasmuch as he was the same as all that, therefore he was called *Ahi*.

PAGE 75.

5. According to the *Kaushitakis*, the *Asuras*, contemning *Agni*, offered oblations to themselves; and the *Vajasaneyis* relate that, when there was a rivalry between the gods and *Asuras*, the latter arrogantly said, "Let us not offer sacrifice to any one", and thereupon made the oblations to their own mouths.

Pipru is called an *Asura*; *Rijishwan* a worshipper whom they oppressed; *dasyu-hatyeshu*, in battles killing the *Dasyus*, robbers or barbarians.

6. *Shushna*, *Shambara*, and *Arbuda* are designated as *Asuras*; *Kutsa* we have had before, as the name of a *Rishi*; *Atithigwa* is said to mean the hospitable, and to be also termed *Divodasa*; but it does not appear whether he is the same as the *Divodasa* of the *Puranas*.

8. The *Aryas*, as appears from this and the next verse, and as stated by the Scholiast, are those who practise religious rites, while the *Dasyus* are those who do not observe religious ceremonies, and are inimical to those who do; being probably the uncivilized tribes of India, yet unsubdued by the followers of the *Vedas*, the *Aryas*, the respectable or civilized race.

9. The text is here obscure,—*Vamro vijaghana sandihah*; *Vamra* destroyed the collections. The Scholiast says, that a *Rishi*, named *Vamra*, took advantage of *Indra's* absence from a sacrifice, to carry away the accumulated heap of offerings, the marrow or essence of the earth: *Yad valmikavapasambharo bhavati urjjam eva prithivyah.*

PAGE 76.

12. *Sharyata* was a *Rajarshi*, according to the Scholiast, of the race of *Bhrigu*. The *Aitareya Brahmana* calls him a prince of the race of *Manu*: the term is a patronymic, implying son or descendant of *Sharyati*, who was the fourth son of the *Manu Vaivaswata*: the *Rishi Chyavana* married his daughter, and a solemn sacrifice was held on the occasion, at which *Indra* and the *Ashwins* were present. *Chyavana* appropriated to himself the share of the oblation intended for the *Ashwins*, at which *Indra* was very angry, and to appease him, a fresh offering was prepared. The Scholiast quotes this story from the *Kaushitaki*. It is detailed in the *Bhagavata* and *Padma Puranas*.

13. *Vrichaya*, it is said, was given to *Kakshivat* at the *Rajasuya* ceremony; no notice of her occurs elsewhere.

MENA.—The *Brahmana* is cited for a strange story of *Indra's* having himself become *Mena*, the daughter of *Vrishanashwa*, and having afterwards fallen in love with her. The *Mena* of the *Puranas* is one of the daughters of the *Pitris* by *Swadha*, and the wife of *Himavat*, the king of the mountains.

14. The *Pajras* are said to be the same as the *Angirasas*.

WHO IS POSSESSED OF—Or it may be rendered, who is desirous of possessing, expecting such gifts from the institutor of the ceremony.

PAGE 77.

1. See note on I. 10. 1. 1.

5. The text has only, *paridhir iva tritah ;* and *tritah* may mean triple or threefold ; making the phrase, "as through triple coverings", or defences ; whence Rosen has, *custodes veluti a tribus partibus constitutos ;* M. Langlois is more correct, in considering *Tritah* as a proper name ; but it may be doubted if he has authority for rendering it by *Soma,—ou libation qui porte le nom de Trita ;* or for the additional circumstances he narrates. The legend told by the Scholiast and confirmed by other passages of the text, as well as by the version of the story found in the *Nitimanjari*, is wholly different. *Ekata, Dwita,* and *Trita* were three men produced in water by *Agni,* for the purpose of removing or rubbing off the reliques of an oblation of clarified butter, the proper function of the sacred grass, to the three blades of which placed on the altar, the legend may owe its origin ; but this does not appear from the narrative. The Scholiast, following the *Taittiriyas,* says that *Agni* threw the cinders of the burnt-offerings into water, whence successively arose *Ekata, Dwita,* and *Trita,* who, it elsewhere appears, were therefore called *Aptyas,* or sons of water (SUKTA 105. v. 9). *Trita* having on a subsequent occasion gone to draw water from a well, fell into it, and the *Asuras* heaped coverings over the mouth of it, to prevent his getting out ; but he broke through them with ease. It is to this exploit that *Indra's* breaking through the defences of the *Asura, Vala,* is compared. The story is somewhat differently related in the *Nitimanjari.* Three brothers, it is said, *Ekata, Dwita,* and *Trita,* were travelling in a desert, and being distressed by thirst, came to a well, from which the youngest, *Trita,* drew water and gave it to his brothers ; in requital, they threw him into the well, in

order to appropriate his property, and having covered the top with a cart-wheel, left him in the well; in this extremity, he prayed to all the gods to extricate him, and by their favour he made his escape. *Paridhi*, the term of the text, means a circumference, a circular covering or lid. Mr. Colebrooke has briefly, but with his usual accuracy, cited this story in his account of the *Rig-veda* (*As. Researches*, viii, p. 388). Dr. Roth conceives *Trita* to be the same as *Traitana*, a name that occurs in a text of the *Rig*, and, converting the latter into a deification, he imagines him to be the original of *Thraetona*, the *Zend* form of *Feridun*, one of the heroes of the *Shah-nama*, and of ancient Persian tradition.—*Zeitschrift der D. Morgenlandischen Gesellschaft*, vol. ii, p. 216. Professor Lassen seems disposed to adopt this identification.—*Indische Alterthumskunde, Additions.* The identity of *Trita* and *Traitana*, however, remains to be established, and the very stanza quoted by Dr. Roth as authority for the latter name, is explained in the *Nitimanjari* in a very different sense from that which he has given. It is said, that the slaves of *Dirghatamas*, when he was old and blind, became insubordinate and attempted to destroy him, first by throwing him into the fire, whence he was saved by the *Ashwins*, then into water, whence he was extricated by the same divinities; upon which *Traitana*, one of the slaves, wounded him on the head, breast, and arms, and then inflicted like injuries on himself, of which he perished. After these events, the sage recited in praise of the *Ashwins* the hymn in which the verse occurs:—*Na ma garan nadyo matritama dasa yad im susamubdham abadhuh*; *shiro yad asya Traitano vitakshat swayam dasa uro ansavapi gdha*,—"Let not the maternal waters swallow me, since the slaves assailed this decrepit old man; in like manner as the slave *Traitana* wounded his head, so has he struck it, of himself, and likewise

his breast and shoulders." If this interpretation be correct, there can be little relation between *Trita* and *Traitana*, and between the latter and *Feridun*. The former term has, however, found admission as a numeral, and apparently also as a proper name, into the *Zend* books. See M. Burnouf's "*Etudes sur les Textes Zends*," *Journal Asiatique*, April, 1845 ; see also the word *Trita*, in the Glossary of Benfey's edition of the *Sama Veda*.

PAGE 78.

9. The text has only *Brihat ;* the Scholiast adds *Sama*. An allusion to the *Sama*, in a verse of the *Rik*, would indicate the priority of the former, at least as respects this hymn.

PAGE 79.

13. *Pratimanam bhuvah*, the counter-measure of the earth ; that is, according to the Scholiast, of similar magnitude and like inconceivable power.

Rishwavirasya brihatah patih, lord or protector of the great (region), in which are the pleasant (*rishwa*) gods (*vira*).

15. The text has only *bhrishtimata vadhena*,—with the killer (or weapon) that has angles. According to the *Aitareya Brahmana*, the *Vajra*, or thunderbolt of *Indra*, has eight angles, or perhaps blades ; *ashtashrir vai vajrah*.

PAGE 80.

6. *Dasha sahasrani vritrani ;* the last is interpreted by *Avarakani*, covers, concealments, obstructions.

7. *Namuchi* is termed an *Asura ;* he appears in the *Puranas* as a *Danava*, or descendant of *Danu*.

8. The first two are the names of *Asuras ; Atithigwa* we have had before ; *Vangrida* is called an *Asura*, and *Rijishwan* a *Raja ;* we have no further particulars, nor do they appear in the *Puranas*.

PAGE 81.

9. Here again we derive no aid from the *Bhashya*. The legend is not *Pauranik*, and though we have a *Sushravas* among the *Prajapatis* in the *Vayu Purana*, he does not appear as a king.

Ayus, the son of *Pururavas*, may be intended; but the name here is *Ayu*, without the final sibilant.

PAGE 82.

6. Of these names, *Turvasha* may be the *Turvasu* of the *Puranas*, one of the sons of *Yayati*, as another, *Yadu*, is named. *Narya* and *Turviti* are unknown; the latter appears hereafter as a *Rishi*. See I. 11. 4. 11.

CHARIOTS AND HORSES.—*Ratham; etasam;* the latter is a synonyme of *Ashwa*, in the *Nighantu*, but both words may also be regarded as the names of two *Rishis*.

CITIES OF (SHAMBARA).—The commentary supplies this appellation.

PAGE 83.

2. *Gribhnati varimabhih*,—he grasps with his powers of comprehending or collecting, *samvaranaih*; or it may be, by his vastness, *urutwaih*.

PAGE 84.

6. The sun and the constellations were obscured by the same cloud which detained the aggregated waters.

8. Like wells, is the whole of the simile, in the usual elliptical style of the text; the amplification is from the commentary.

PAGE 85.

2. AS WOMEN (CLIMB) A MOUNTAIN.—The Scholiast here also ekes out the scantiness of the text,—as women climb a hill to gather flowers.

3. *Ayasah*, consisting of iron; that is, according to the Scholiast, whose body is defended by armour of iron, showing the use of coats of mail at this period, and intimating also, a representation of the person of *Indra* as an image or idol.

PAGE 86.

6. *Samaya pashya*; the latter may be either, with a stone or a spear; but the adjective *sama*, whole, entire, seems to require the former.

2. DID NOT SLEEP UPON THE MOUNTAIN.—Or against the side of *Vritra*; that is, it did not stop until it had performed its office.

PAGE 87.

1. The firmament existed, but in darkness, until fire, identified with light, rendered it visible, so that *Agni* may be said to have made or created it,—*vimame*, or *nirmame*.

2. The text has '*adma*,' food, or what may be eaten; but the Scholiast explains it, *trinagulmadikam*, straw and twigs; in contrast to *atasa*, which presently occurs, and which he explains by *kashtha*, wood or timber.

3. HONOURED.—The term is *purohitah*, explained *puraskritah*, which may also imply, placed in front of, preceding.

PAGE 88.

6. *Divyaya janmane*, for the sake of being born as gods.

9. MAGHAVAN.—This is a very unusual appellative of *Agni*, and is a common synonyme of *Indra*, although, in its proper sense of a possessor of riches, it may be applied to either.

PAGE 89.

I. 11. 2.—*Vaishwanara*; from *vishwa*, all, and *nara*, a man; a fire common to all mankind; or, as here indicated,

the fire or natural heat of the stomach, which is a principal element of digestion.

1. LIKE A DEEP-PLANTED COLUMN.—That is, as a pillar or post fixed firmly in the ground supports the main beam or roof of a house.

2. This is the first verse of a *Tricha* to be recited at a ceremony observed on the day of the equinox. *Agni* is said to be the head of heaven, as the principal element, and the navel of earth, as its main source of support. The term *Aryaya* may apply either to *Manu* as the institutor of the first sacrifice, or to the *Yajamana*, the institutor of the present rite.

4. FOR THEIR SON.—The Scholiast supports this affiliation by citing another text; but that does not apply particularly to any form of *Agni*, but to himself: *Ubha pitara mahayan ajayata agnir dyava prithivi*,—Both parents, heaven and earth, expanding, *Agni* was born.

LIKE A BARD.—The text has *manushya* only, like a man; that is, according to the Scholiast, a *bandi*, a panegyrist, or bard, who recites the praises of a prince or great man, for largess.

5. CARRIED OFF BY THE ASURAS.—This clause is from the Scholiast.

6. We have *Vaishwanara* here evidently identified with *Indra*, an identification not inconsistent with *Vaidik* theogony, which resolves all the divinities into three,—Fire, Air, and the Sun, and those three again into one, or the Sun (*Nirukta*, 7, 4); but the Scholiast says we are to understand *Vaishwanara*, in this verse, as the *Agni* of the firmament, the *Vaidyuta*, the lightning or electric fire. The firmament, or middle region, is properly that of *Vayu*, the wind, or of *Indra*; the inferior region, or earth, is the proper sphere of

Agni, and that of the upper region, or heaven, of the Sun. The Scholiast cites a passage from the *Nirukta*, 7, 21, in which it is discussed who *Vaishwanara* is, and two opinions are compared, one which places him in the middle region, and identifies him with *Indra* or *Vayu*, or both, in which character he sends rain, an office that the terrestrial *Agni* cannot discharge; and another which identifies him with *Surya*, or the sun in the upper sphere. Both are, however, considered by the Scholiast to be untenable, chiefly from the etymologies of the name, which make *Vaishwanara* an *Agni*, the fire, as above stated, of the middle region, or lightning; from which, when fallen to earth, the terrestrial fire is born, and from which also the rain is indirectly generated, the burnt-offering ascending to the sun; and it is in consequence, from the sun that rain descends; *Vaishwanara* is therefore an *Agni*. According to *Pauranik* astronomy, *Vaishwanara* is the central path of the sun; in mythology, he occurs as one of the *Danavas*. The cloud is termed in the text *Shambara*, who is elsewhere called an *Asura*.

7. ALL MEN.—*Vishwakrishti*, literally rendered, all men; the Scholiast says, of whom all men are same nature,—*swabhutah*.

PAGE 90.

Bharadwajeshu; in sacrifices which present food in the shape of nutritious (*pushtikara*) oblations of clarified butter (*havis*); or it may mean, who is to be worshipped by the *Rishis* termed *Bharadwajas*, or of the *Gotra*, or race of *Bharadwaja*.

PURUNITHA, THE SON OF SHATAVANI.—These are *Vaidik* names; *Shatavani* is so called as the offerer of a hundred, *i.e.*, numerous, sacrifices; his son has the patronymic *Shatavaneya*.

1. The wind brought *Agni* to the sage *Bhrigu*, as a friend (*rati*) ; some translate it, a son, as in the text, *ratim bhrigunam*,—the son of the *Bhrigus*. The more modern Sanskrit confirms the first sense, as, although it has lost the original simple term, it preserves it in the compound *arati*, an enemy, one not (*a*) a friend (*rati*), an unfriend.

THE OFFSPRING OF TWO PARENTS.—As before ; either of heaven and earth, or of the two pieces of wood.

2. The text has only *ubhayasah*, the both, which the Scholiast explains either gods and men, or the ministering priests and their employer the *Yajamana*. The same authority would repeat the phrase, gods and men, as the sense of the text, *Ushijo ye cha martah*, explaining the first by *kamayamanah devah*,—those who are to be wished for, the gods ; he also proposes as an alternative for *ushijah*, *medhavinah*, wise, or the priests, and for mortals, the *yajamanas*.

The priests conduct the *Yajamana* to the place where the fire has been prepared, before the break of day, by the *Adhwaryu*.

3. NEWEST CELEBRATION.—*Navyasi sukirtih ;* as if the hymn were of very recent composition.

Agni, it is said, is engendered of air ; but that air is the vital air, or breath, and *Agni* therefore is said to be produced in the heart, or in the interior of the human body.

IN THE TIME OF BATTLE.—In order to make burnt-offerings to secure success.

5. RUBBING THEE.—The text has only rubbing, or rather sweeping, thee as a horse ; that is, according to the Scholiast, brushing the place of the fire for the burnt-offering, the altar perhaps, in like manner as persons about to mount a horse rub with their hands the part where they are to sit ;

one inference from which is, that the early Hindus had no saddles.

PAGE 91.

4. *Ratham na tashteva tatsinaya ; Sina*, according to the *Nirukta*, is a synonyme of food (*Nirukta*, 5, 5) ; *tat* implies the owner of the car, for his food.

5. *Arkam juhva ;* the latter is defined, the instrument of invocation, the organ of speech ; the former means, as usual, hymn or praise in metre.

PAGE 92.

7. CREATOR.—He may be so termed, as everything in the world proceeds from rain.

PERVADER.—The term of the text is *Vishnu*, applied to *Indra* as the pervader of all the world,—*sarvasya jagato vyapakah.*

CLOUD.—*Varaha*, one of the synonymes of *Megha*, 'cloud,' in the *Nighantu ;* or it may mean sacrifice, from *vara*, a boon, and *aha*, a day. In reference to this purport, a different explanation of the text is given, which is somewhat obscure : *Vishnu*, it is said, means the personified sacrifice (*yajna*), in which character he stole or attracted the accumulated wealth of the *Asuras ;* after which he remained concealed behind seven difficult passes, or the days of initiatory preparation for the rite. *Indra*, having crossed the seven defiles, or gone through the seven days of initiation, pierced or penetrated to, or accomplished, the sacrifice. This explanation is supported by a citation from the *Taittiriya*, which is still more obscure: This *Varaha*, the stealer of what is beautiful,(?) cherishes beyond the seven hills the wealth of the *Asuras ;* he (*Indra*), having taken up the tufts of the sacred grass, and pierced the seven hills, slew him.—*Varahoyam vamamoshah*

saptanam girinam parastad vittam vedyam asuranam bibharti; sa darbhapinjulam uddhritya, sapta girin bhittwa, tam ahanniti.

8. The wives of the gods are the personified *Gayatri,* and other metres of the *Vedas;* according to the Scholiast, the term *gnah,* preceding *devapatnih,* usually means females, or women, whose nature, the Scholiast says, is locomotive,—*gamanaswabhavah.*

9. The Scholiast says, he calls *the clouds* to battle, for by the mutual collision of the clouds rain is engendered.

11. TURVITI.—The name of a *Rishi,* who, the Scholiast adds, had been immersed in water: *Indra* brought him to dry land.

12. The text has, "cut in pieces the limbs of *Vritra,* as of a cow" (*gor na*); the commentator supplies the rest, "as worldly men, the carvers of flesh, divide here and there the limbs of animals". The expression is remarkable, although it may not be quite clear what is meant by the term used by *Sayana, vikartarah,* cutters up, or carvers: perhaps the word should be *vikretarah,* venders of meat, butchers: at any rate it proves that no horror was attached to the notion of a joint of beef, in ancient days, among the Hindus.

PAGE 93.

15. SWASHWA.—The legend relates that a king named *Swashwa,* or the lord of good (*su*) horses (*ashwa*), being desirous of a son, worshipped *Surya,* who himself was born as the son of the king; at a subsequent period, in some dispute between him and the *Rishi Etasha, Indra* took part with the latter.

PAGE 94.

2. A CHANT FIT TO BE SUNG ALOUD.—The expression is *angushyam Sama,* a *Sama* fit to be recited aloud,—*aghoshya-*

yogyam ; such as the *Rathantaras*, and other prayers, which are usually considered portions of the *Sama Veda ;* but the commentator understands *Sama* in this place to mean, singing or chanting of the *Richas :—Rikshu yad ganam tasya sametyakhya.*

3. When *Indra* desired the bitch *Sarama* to go in search of the stolen cattle, she consented to do so only on condition that the milk of the cows should be given to her young ones, which *Indra* promised.

Brihaspati is here used as a synonyme of *Indra*, the protector or master (*pati*) of the great ones (*brihatam*), the gods.

4. *Sayana* identifies the priests (*vipras*) with the *Angirasas*, who, he says, are of two orders ; those who conduct sacrifices for nine months, and those who conduct them for ten. He cites the *Nirukta* for the confirmation of this (xi, 19) ; but the meaning of *Yaska's* interpretation of the word *Navagwa* is doubtful, as *Navagati* may mean, 'that one whose course or condition is new,' better than 'for nine'. Another explanation which he suggests,—*Navanitagati,*—is still less intelligible, for *Navanita* usually means fresh butter. The seven priests are said to be *Medhatithi* and other *Rishis* of the race of *Angiras.*

Adrim phaligam valam ; the last is here explained, cloud ; the first, that which is to be divided by the thunderbolt ; and the second, that which yields fruit, or causes grain to grow by its rain ; or the three words may be considered as substantives, *Adri* implying, as usual, a mountain ; *phaliga*, a cloud, and *vala*, an *Asura ;* all of whom were terrified by *Indra's* voice or thunder.

6. No specification of these four is given beyond their being the *Ganges* and others.

7. NOT TO BE ATTAINED BY VIOLENCE.—The term *Ayasya* has perplexed the Scholiast: it may be derived from *Yasa*, effort, that which is not attainable by effort; that is, according to one interpretation, not to be overcome in battle; whence Rosen has rendered it by *invictus*. It is contrasted apparently with what follows, and which requires the insertion of *Susadhya*,—easily to be reached, or influenced by praises, and the like. Other etymologies are suggested, but they are still less satisfactory.

PAGE 95.

10. This seems to intimate that the fingers were employed in the performance of what is at present termed *mudra*, certain intertwinings and gesticulations accompanying prayer; the commentary understands it as merely their employment in acts of worship or homage. That the practice is not altogether modern appears from the paintings of the *Ajunta* caves, several of the persons of which are evidently performing the finger gesticulations.

Patnih swasarah may mean only the protecting or propitiatory and moving epithets of *avanih*, fingers; *Janayo na* is the expression for 'like wives;' *i.e.*, says *Sayana*, *devanam*,—of the gods.

PAGE 96.

1. BY THY ENERGIES.—The term explained by the Scholiast, *balaih*, by forces, or strength, is in the text, *shushnaih*, 'the driers up', that is, it is said, of enemies. Of the circumstance alluded to, we have no other explanation than that *Indra* became manifest, and sustained earth and heaven when they were filled with fear of an *Asura*. Perhaps *Vritra* is intended; but the passage is obscure.

2. ACCOMPLISHER OF UNDESIRED ACTS.—*Aviharyatakratu*; Rosen has *desideratas res faciens*, but the Scholiast

has *aprepsita karman*; that is, he does actions undesired by his foes.

3. CHIEF OF THE RIBHUS.—So the Scholiast explains *Ribhuksha,—Ribhunam adhipati*; or it may mean, he who abides in the *Ribhus,—teshu kritanivasah*; but he understands *Ribhu* here to mean a wise man, a sage (*medhavin*).

KUTSA AND SHUSHNA.—These names have occurred before in the same relation (see p. 75. I. 10. 1. 6).

4. The *Dasyus* are described as the enemies of *Kutsa,—Kutsasyopakshayatarah*. Agreeably to the apparent sense of *Dasyu*, barbarian, or one not Hindu, *Kutsa* would be a prince who bore an active part in the subjugation of the original tribes of India.

5. UNWILLING TO HARM.—Even although hostile to him; that is, *Indra* is in himself indifferent to those who are opposed to him, and if he undertakes their destruction, it is not on his own behalf, but in defence of his friends and worshippers, as in the case of *Kutsa*, alluded to in the preceding stanza.

PAGE 97.

7. *Purukutsa* is called a *Rishi*, *Sudas* a king (see p. 69), and *Anhas* an *Asura*; but no further information is given in the comment.

2. SONS OF RUDRA.—*Rudrasya maryah*; literally, the mortals or men of *Rudra*; but the Scholiast observes, the *Maruts* are immortal, and the term must therefore imply sons, agreeably to another text, *a te Pitar marutam sumnam etu*,—may he obtain thy favour, father of the *Maruts*; or as in stanza 12, where the *Maruts* are called, collectively, *Rudrasya Sunuh*,—the son of *Rudra*.

Satwano na; *Satwanah* is explained, *Parameshwarasya*

bhutaganah,—the troops of demons attendant on *Parameshwara* or *Shiva*.

PAGE 98.

8. *Prishatibhih*, with the spotted deer, which are the *Vahanas*, or steeds of the *Maruts*.

PAGE 99.

11. AS ELEPHANTS.—*Apathyo na*; literally, "like that which is produced or occurs on the road," leaving a wide range for explanation. *Sayana* therefore proposes another meaning; "like a chariot which drives over and crushes sticks and straws on the way".

12. RECEIVING LIBATIONS FROM SACRED VESSELS.—*Rijishinam*, which Rosen renders *hostes vincentem*, and M. Langlois, *victorieuse*; but the commentary offers no such signification. The *Maruts*, it is said, are worshipped at the third or evening ceremonial, according to the text, *Rijisham abhishunwanti*,—"they (the priests) pour the *Soma* juice into the vessel". *Rijisham*, in its ordinary sense, is a frying-pan; but here it may mean any sacrificial vessel.

14. *Putra*, son, is supplied by the comment; the concluding phrases authorize the addition.

PAGE 100.

I. 12. 1. DWIPADA VIRAT.—Each stanza is divided into half, and each two *Padas* are considered as forming a complete stanza; hence this hymn and the five following are said to be *Dasharcha*, or to have ten stanzas each, whilst in fact they have only five.

1. *Guha chatantam*; the first term, usually 'a cave', is said to apply either to the depth of the waters, or to the hollow of the *Ashwattha* tree, in both of which *Agni* hid himself for a season.

2. A fish revealed to the gods where *Agni* had hidden, as, according to the *Taittiriyas*, "he, concealing himself, entered into the waters; the gods wished for a messenger to him; a fish discovered him,"—*Sa nilayata, so apah pravishat, tam devah praisham aichchhan.; tam matsyah prabravit.*

3. The epithets are in the text attached to the objects of comparison, although equally applicable to *Agni*; thus he is *pushtirna ranwa*,—like grateful nourishment; *kshitirna prithwi*,—like the vast earth; etc. Several of the comparisons admit of various interpretations; as the first may signify the increase of desired fruits or rewards, as the consequence of sacrifices with fire; in no case does it import the *frugum maturitas* of Rosen.

PAGE 101.

4. HAIRS OF THE EARTH.—The fruit, flowers, grasses, shrubs, and the like, termed in the text *roma prithivyah*.

5. CREATOR LIKE SOMA.—*Somo na vedhah*; in like manner as *Soma* creates or causes useful plants to grow, so *Agni* creates or extracts from them their nutritive faculty. The *Agni* here alluded to is the fire of digestion, the heat of the stomach: *Agnir annado annapatishcha*,—*Agni* is the eater and sovereign of food; and in the *Vajasaneyi Yajush* we have, *etavad va idam annam annadashcha Soma eva annam Agnir annadah*,—inasmuch as there is food and feeder, so *Soma* is the food, and the feeder is *Agni*.

3. LIKE A VIGILANT SACRIFICER.—As the performer of a sacrifice takes care that nothing vitiates the rite, so *Agni* defends it from interruption by *Rakshasas*.

4. *Yamo ha jato, yamo janitwam*, is the phraseology of the text, and is somewhat obscure; according to the Scholiast, *Yama* here has its etymological purport only; he who gives the desired object to the worshippers,—*yachchhati dadati*

kaman stotribhyah, in which sense it is a synonyme of *Agni*,—*yam Agnir uchyate ;* or it may be applied to him as one of the twins (*yama*), from the simultaneous birth of *Indra* and *Agni*, according to *Yaska*. *Jata* is said to imply all existing beings ; *janitwa*, those that will exist : both are identical with *Agni* as *Yama*, from the dependence of all existence, past, present, or future, upon worship with fire.

PAGE 102.

LOVER OF MAIDENS.—Because they cease to be maidens when the offering to fire, the essential part of the nuptial ceremony, is completed.

HUSBAND OF WIVES.—The wife bearing a chief part in oblations to fire ; or a legend is alluded to, of *Soma*, having obtained, it does not appear how, a maiden, gave her to the *Gandharva*, *Vishwavasu ;* he transferred her to *Agni*, who gave her to a mortal husband, and bestowed upon her wealth and offspring. The whole of this stanza is similarly commented upon in the *Nirukta*, 10, 21.

5. ANIMAL AND VEGETABLE OFFERINGS.—So the commentator explains the terms *charatha* and *vasatya*, invocations prompted by minds purified by offerings of moveable things, that is, animals ; or of immoveable things, as rice, and the like : *tat prabhavaih hridayadibhih sadhyahutih* ; or, *pashu-prabhava-hridayadisadhanayahutya*.

1. *Havyavah*, here used generally, is, properly, the bearer of oblations to the gods ; the *Veda* recognizing beside the usual fires, three *Agnis : Havyavah* or *Havyavahana*, that which conveys offerings to the gods ; *Kavyavah*, which conveys them to the *Pitris* or *Manes ;* and *Saharakshas*, that which receives those offered to the *Rakshasas*.

3. PROPS UP THE HEAVEN.—According to the *Taittiriyas*, the gods, alarmed at the obliquity of the region of the sun, and fearing that it might fall, propped it up with the metres of the *Veda*, an act here attributed to *Agni*.

Guha guham gah ; Rosen has, *de specu in specum procedas ;* but *Guha* here means, apparently, any arid or rugged tract unfit for pasture, or as the commentary says, *sancharayogyam sthanam*,—"a place unfit for grazing," and which *Agni* may, therefore, scorch up with impunity.

PAGE 103.

5. In building a house, worship is first offered to the edifice, and it is then put to use. So *Agni* is to be first adored, and then employed in any sacrificial rites.

1. ALL THINGS MOVEABLE AND IMMOVEABLE.—That is, the world, made up of moveable and immoveable things.

COMPREHENDING THE VIRTUES OF ALL THESE.—Or it may be rendered, "he alone surpasses the glories (*mahitwa*) of all these gods ;" as Rosen has it, *excellit deus, deorum magnitudine.*

4. DESCENDANTS OF MANU.—Mankind.

PAGE 104.

1. *Devanam pita putrah san.* The passage is also explained, the protector, either of the gods or of the priests (*ritwijam*), and their messenger, that is, at their command, like a son ; but the expressions are, probably, to be used in their literal sense, with a metaphorical application. *Agni*, as the bearer of oblations, may be said to give paternal support to the gods, whilst he is their son as the presenter to them of sacrificial offerings.

3. *Tad devatarupo bhavati*,—he becomes of the form or nature of that deity ; as in the text, *Twam Agne Varuno*

jayase twam Mitro bhavasi, etc.,—Thou art born as *Varuna*, thou becomest *Mitra*.

4. *Samanair nribhih*,—with equal leaders, or men; that is, with the *Maruts*.

PAGE 105.

5. EXTINGUISHER OF THE DAWN.—This phrase is here, as well as in the first verse, *usho na jarah;* the latter being explained by *jarayitri*,—the causer of decay. The sun obliterates the dawn by his superior radiance.

2. WITHIN WOODS.—He is the *garbha*, the embryo, the internal germ of heat and life, in the waters, etc., all which depend for existence upon natural or artificial warmth.

3. *Kshapa-vat*,—having or possessing the night, as then especially bright and illuminating; as the text, *agneyi vai ratrih*,—night is characterized by *Agni:* so also in one of the mantras of the *Agnyadheya* ceremony, we have, *Agnirjyotih, Jyotiragnih swaha* (*Vajasaneyi Sanhita*, p. 64); or the term may be rendered also, capable of destroying (the *Rakshasas*).

PAGE 106.

2. *Ketu*, the indicator, or causer of day being known; that is, according to the Scholiast, *Aditya*, the sun.

3. SOURCE OF WEALTH.—*Aryah*, explained *dhanasya swaminah;* it does not appear why Rosen renders it *matrons*.

This and the preceding stanza are corroborative of the share borne by the *Angirasas* in the organization, if not in the origination, of the worship of Fire.

4. *Matarishwan* is a common name of *Vayu*, or wind; but it is here said to mean, the principal vital air (*mukhya-prana*), divided (*vibhrita*) into the five airs so denominated, as in a dialogue between them, cited by the Scholiast: "To

them said the *Arishta* breath, 'Be not astonished, for I, having made myself five-fold, and having arrested the arrow, sustain (life)'. "

MANIFEST.—*Jenya*, from *jana*, to be born ; or it may be derived from *ji*, to conquer, and be rendered 'victorious'; as, according to the *Taittiriyas*, "the gods and *Asuras* were once engaged in combat : the former, being alarmed, entered into fire, therefore they call *Agni* all the gods, who having made him their shield, overcame the *Asuras*." So in the *Aitareya Brahmana*, "the gods having awoke *Agni* and placed him before them at the morning sacrifice, repulsed, with him in their van, the *Asuras* and *Rakshasas* at the morning rite."

PAGE 107.

SENDS AN AMBASSADOR.—This expresses a notion still current amongst the nations of the East, that the mission of an envoy to a foreign prince is an acknowledgment of the latter's superiority.

7. SEVEN RIVERS, ETC.—See note on I. 7. 2. 12.

OUR FOOD IS NOT, ETC.—That is, we have not any to spare for others.

8. SOURCE OF VIRILE VIGOUR.—That is, the vigour derived from the digestive *Agni* ; or, *retas* may be rendered, 'water'; when the passage will mean, "may fire and water, or heat and moisture, be spread through the earth for the generation of corn."

PAGE 108.

10. BEFORE....DESTRUCTION.—Which is tantamount to asking *Agni* to grant immortality,—*Amritatwam prayachchheti yavat.*

1. *Swatmabhimukham karoti*,—he makes them present or applicable to himself : the creator is named *Vedhas*, usually

a name of *Brahma*, and is here associated with *shashwata*, the eternal : this looks as if a first cause were recognized, distinct from *Agni* and the elemental deities, although, in a figurative sense, they are identified with it.

3. OBTAINED CELESTIAL BODIES.—The text has only *Shuchayah*, 'the pure'; the Scholiast supplies *Maruts*, for whom, it is said, seven platters are placed at the *Agni-chayana* ceremony, and they are severally invoked by the appellations, *Idrish*, *Anyadrish*, *Tadrish*, *Pratidrish*, *Mitah*, *Samitah*, and others. In consequence of this participation with *Agni* of sacrificial offerings, they exchanged their perishable for immortal bodies, and obtained heaven. The *Maruts* are, therefore, like the *Ribhus*, deified mortals.

4. DEDICATED TO RUDRA.—The allusion to *Agni's* hiding himself, occurring previously, also in verse 2, has already been explained in the note on I. 1. 1. 6 ; but we have here some further curious identifications, from which it appears that *Rudra* is *Agni ;* the hymns of the gods are addressed to *Agni*, and are therefore termed *Rudriya*, for *Rudra* is *Agni*. *Rudra-agnih :* the legend which is cited in explanation, from the *Taittiriya* branch of the *Yajush*, relates, that during a battle between the gods and *Asuras*, *Agni* carried off the wealth which the former had concealed ; detecting the theft, the gods pursued the thief, and forcibly recovered their treasure ; *Agni* wept (*arodit*) at the loss, and was thence called *Rudra*.

MORTAL.—The text has only *martah*, 'the mortal'; the Scholiast supplies *Marudgana*.

SHARER OF HALF THE OBLATION.—Here also we have only the epithet *nemadhita*, 'the half-sharer,' from *nema*, a half ; to which, according to the *Taittiriya* school, *Indra* is entitled

at all sacrifices; the other half goes to all the gods—*sarve devah eko ardhah, Indra eka evaparo ardhah.*

5. UPON THEIR KNEES.—*Adhijnu;* or it may be applied to *Agni* kneeling before them.

THE GODS ABANDONED, ETC.—So the text, *Devah yajnam atanwata,* "The gods verily constituted the sacrifice;" but the expression is still obscure, and refers to some legend, probably, which has not been preserved.

PAGE 109.

6. *Grihyani pada(ni),*—secret or mysterious steps by which heaven is to be obtained; meaning the ceremonies of the *Vedas.* These are arranged in three classes, each consisting of seven, or the *Paka-yajnas,* those in which food of some kind is offered, as in the *Aupasana, Homa, Vaishwadeva, etc.;* the *Havir-yajnas,* those in which clarified butter is presented, as at the *Agnyadheya, Darsha, Purnamasa,* and others; and the *Soma-yajnas,* the principal part of which is the libation of the *Soma* juice, as the *Agnishtoma, Atyagnishtoma, etc.* All these are comprised in *Agni,* because they cannot be celebrated without fire.

8. These circumstances are stated in the text absolutely, without any reference to the instrument, or agent. The Scholiast supplies "*Agni,* by thee, etc."; but the completion of the ellipse is consistent with prevailing notions; the sun, nourished by burnt-offerings, is enabled to send down the rain which supplies the rivers; the *Angirasas* recovered their cattle when carried off by *Vala* through the knowledge obtained by holy sacrifices; and *Indra* sent *Sarama* on the search, when propitiated by oblations with fire. Hence, *Agni* may be considered as the prime mover in the incidents.

9. It may be doubted if either of the former translators

has given a correct version of this passage: Rosen has, *Diu cunctas luce destitutas per noctes stant;* M. Langlois has, *Qui s'elevent assurant la marche de (l'astre) voyageur.* The text has, *ye vishwa swapatyani*, interpreted by *Sayana*, *shobhanani apatana-hetu-bhutani*,—those which were the prosperous causes of not falling; that is to say, certain sacred acts, which secured to the *Adityas* their station in heaven; or, that immortality, the way to which they had made or devised. This interpretation is based upon a *Taittiriya* text: "The *Adityas*, desirous of heaven (*su-varga*, or *swarga*), said, 'Let us go down to the earth'; they beheld there that (*Shattrinshadratra*) rite of thirty-six nights; they secured it, and sacrificed with it." It is to this, and a similar rite of fourteen nights, connected with the *Ayanas*, or 'comings' of the *Adityas*, that allusion is made. Some reference to solar revolutions may be intended,although it is not obvious what can be meant, as no such movement is effected by thirty-six nights or days, and the Scholiast terms them *Karmani*, 'acts or ceremonies'. *Atasthuh* is also explained, they made or instituted: *Atasthuh swapatyani* means, according to him, *chaturdasha-ratra shattrinsadratradityanam ayanadini karmani kritavantah*,—they made the rites or acts which were the *Ayanas* and others of the *Adityas*, (and which were for) thirty-six or fourteen nights.

10. TWO EYES.—An expression found also in another text; or there are, as it were, two eyes of a sacrifice, which are the two portions of the clarified butter.

PAGE 110.

2. *Amati*, the term of the text, is explained *Rupa* or *Swarupa*,—peculiar form or nature; as this is essentially the same in all the modifications of earth, or any other element, so *Agni* is one and the same in all the sacrifices performed with fire.

LIKE SOUL.—As soul is the seat and source of all happiness, so *Agni*, as the chief agent of sacrifice, is the main cause of felicity both here and hereafter.

PAGE 111.

8. LIKE A SHADE.—As anything affording shade keeps off the heat of the sun, so *Agni* guards the world against affliction.

3. *Vritra* may be here understood, an enemy in general; or, *Agni* may be identified with *Indra*.

PAGE 113.

1. WITH WHAT INTENT MAY WE, ETC.—That is, it is not possible to offer sacrifice, praise, or prayer that shall be worthy of *Agni*.

2. SIT DOWN, *i.e.*,—in the chamber where burnt-offerings are presented.

3. *Somapati*, which is a rather unusual appellative of *Indra*. The latter name is not in the text, but the deity is indicated by *Haribhyam*, his two steeds.

PAGE 114.

2. WITH REVERENCE.—The expression of the text is *manasa*, 'with the mind'; but the Scholiast reads *namasa*, 'with reverence,' asserting that the letters *n* and *m* are transposed.

3. THE DESTROYER AND REVIVER.—The words are *marya* and *sadhu*; the commentator explains the first, the killer or extirpator of all, and the latter, the producer.

PAGE 115.

1. GOTAMA.—The word is *Gotamah*, in the plural, whence Rosen renders it *Gotamidæ*; the Scholiast limits it to the

sense of the singular, asserting that the plural is used honorifically only.

COMMENDATORY (HYMNS).—*Mantras* is supplied by the commentator; the text has only *dyumnaih*, 'with bright', or those manifesting *Agni's* worth.

1. *Agni*, in his manifestation of lightning, takes part in the production of rain by piercing the clouds; the dawn is not concerned in the operation; but this is said, not to depreciate the excellence of *Ushas*, but to enhance that of *Agni*.

Satyah, true, sincere; there is no substantive; but *Prajah*, people, or progeny, is supplied by the commentary; Rosen substitutes *mulieres*, *satyah* being feminine, but so also is *Praja*.

PAGE 116.

3. DIRECT WAYS.—Or uses; as drinking, washing, bathing, and the like.

5. WITH MANY (FLAMES).—*Purvanika;* from *puru*, many, and *anika*, face or mouth; flames are understood, agreeably to a common name of *Agni*, *Jwala-jihva*, flame-tongued. Rosen has evidently read the *mukha* of the commentary, *sukha*, and explains *purvanika*, *multis gaudiis fruens.*

7. METRICAL HYMN.—*Gayatra;* either a portion of the *Sama* so termed, or the *Gayatri* metre, according to the Scholiast.

PAGE 117.

12. THOUSAND-EYED.—The literal rendering of the epithet of the text, *Sahasraksha*, which identifies *Agni* with *Indra;* but *Sayana* interprets it, having countless flames,—*asankhyatajwalah.*

1. THE PRIEST.—The *Brahma*, which the Scholiast interprets *Brahmana*.

MANIFESTING THINE OWN SOVEREIGNTY.—The burthen

of this and of all the other stanzas of this hymn is *archannanu swarajyam ;* the first term usually implies worshipping, honouring, but the commentator gives as its equivalent, *prakatayan : swasya swamitwam prakatayan,*—making manifest his own mastership or supremacy.

2. BROUGHT BY THE HAWK.—*Shyenabhrita*, as Rosen translates it, *accipitri delatus ;* the Scholiast says it was brought from heaven by the *Gayatri*, having the wings of a hawk.

PAGE 118.

7. DECEPTIVE DEER.—The commentary says *Vritra* had assumed the form of a deer, but nothing further relating to this incident occurs.

8. NINETY-AND-NINE ; ALSO 9 THOUSAND.—Put for any indefinite number.

9. TWENTY.—The sixteen priests employed at a sacrifice, the *Yajamana* and his wife, and two functionaries entitled the *Sadasya* and *Shamitri*, directors, probably, of the ceremonies of the assembly, not of the worship.

PAGE 119.

15. WHO DOES KNOW, ETC.—The expression is very elliptical ; *ko-virya-parah*, being, literally, who—with vigour—afar : the Scholiast completes the sentence, as in the text.

16. MANU OR DADHYANCH.—*Manush-pita, Manu*, being the progenitor of all mankind. *Dadhyanch*, or *Dadhichi*, is a well-known *Rishi*, the son of *Atharvan*, of whom mention subsequently more than once recurs.

1. AUGMENTED IN STRENGTH AND SATISFACTION.—The Scholiast explains this,—"a deity acquiring vigour by praise increases"; that is, becomes more powerful and mighty. The notion is clear enough, but although 'increases' is the

literal rendering of *vardhate*, it expresses its purport but incompletely.

3. DESTROY ONE AND ENRICH ANOTHER.—We have a legend in illustration of this passage: *Gotama*, the son of *Rahugana*, was the *Purohita* of the *Kuru* and *Srinjaya* princes, and, in an engagement with other kings, propitiated *Indra* by this hymn, who, in consequence, gave the victory to the former. Rosen puts the phrase interrogatively, *Quemnam occisurus es, quemnam opulentiæ dabis?* but the Scholiast explains *kam*, whom, by *kamchit*, any one, some one; that is, *Indra* gives the victory to whomsoever he is pleased with.

PAGE 120.

1. BE NOT DIFFERENT, ETC.—The text is merely *ma atatha iva*,—(be) not, as it were, non-such; that is, according to *Sayana*, be not the contrary of that propitious divinity which thou hast always been to us; the rest of the stanza is equally obscure: "Since thou makest us possessed of true speech (*sunritavatah*),therefore thou art asked (*at arthayasa it*) *arthayase eva*"; that is, to accept our praises. In this hymn, also, we have a burthen repeated at the close of each stanza.

PAGE 121.

4. *Patram hariyojanam*, a plate or patera filled with *hariyojanam*; the appellation of a mixture of fried barley, or other grain, and *Soma* juice.

PAGE 122.

1. UNCONSCIOUS RIVERS.—*Vichetasah apah*; the epithet is explained by the Scholiast, 'the sources of excellent knowledge,'—*vishishtajnanahetubhutah*; and Rosen renders it, accordingly, *sapientiam conferentes*; but it seems preferable to understand the prefix *vi* in its sense of privation, for it is

not very intelligible how the waters should confer, or even possess, intelligence.

2. In this stanza, as usual in the more elaborate metres, we encounter strained collocations and elliptical and obscure allusions, imperfectly transformed into something intelligible by the additions of the Scholiast; thus, *avah pasyanti*, 'they look down,' is rendered special by adding *devah*, 'the gods,' who look down, it is said, upon the sacrificial ladle, *hotriyam*, well pleased to behold it filled with the intended libation. The text, again, has only "as diffused light"; the comment adds, "descends on earth". In the next phrase we have, "the gods lead that which is pleased by the libation, and wishes for them, either by progressive movements, or in an eastern direction (*prachair*), as bridegrooms delight." What is so led, and whither? The ladle, *chamasa*; the altar, *vedi*, as well as the bride or maiden, *kanyaka*, are filled up by the comment. The same character of brevity and obscurity pervades the entire hymn.

5. WAS BORN.—*Ajani*; but it may mean, as the Scholiast says, "the sun appeared, in order to light the way to the cave where the cows were hidden."

WITH HIM.—With *Indra*, according to the comment, which also identifies *Kayva* with *Ushanas*, and the latter with *Bhrigu*; *Kavyah Kaveh putra Ushana Briguh*, meaning, however, perhaps, only that *Ushanas* was of the family of *Bhrigu*.—*Vishnu Purana*, 82, n.

TO RESTRAIN (THE ASURAS).—The text has only *yamasya jatam*; the comment explains the former, *asuranam niyamanartham*.

6. THAT BRINGS DOWN BLESSINGS.—*Swapatyaya*; resolving this into *Su* and *apatya*, Rosen renders it, *egregiam prolem conferntis causa*, and M. Langlois has, *le chef de famille*,

jaloux d'obtenir une heureuse posterite. *Sayana* understands it differently, and explains it by *Shobhanapatana hetubhutaya,*—for the sake of the descent, or coming down, of what is good.

PAGE 123.

7. This verse and the two following end with the unconnected term *Anga*, which the Scholiast interprets 'quick'; but it is more usually an interjection of calling; so Rosen has *Ohe*! M. Langlois, *Oh viens*!

PAGE 124.

8. A COILED-UP SNAKE.—The text has *kshumpa*, explained, *ahichchhatraka;* properly, a thorny plant, but apparently intended by the Scholiast for a snake coiled up, or one sleeping in a ring, which is therefore killed without difficulty: *mandalakarena shayanam kaschid-anayasena hanti.* Rosen prefers the usual sense, *pede fruticem velut conteret.*

10. EXPECTANT OF HIS SOVEREIGNTY.—This, which constitutes the burthen of the triad, is rather obscure; the text is, *vasviranu swarajyam*, literally, dwelling after, or according to, his own dominion. *Sayana* does not make it more intelligible: "Those cows," he says, "who, by giving milk, are the means of providing habitation (*nivasakarinyah*), remain looking to the kingdom of him, or *Indra*"; so Rosen has, *domicilium procurantes, quæ ipsius dominium respicientes adstant.*

13. *Dadhyanch*, also named *Dadhicha* and *Dadhichi*, is a well-known sage in *Puaranik* legend, of whom, it is said, that his bones formed the thunderbolt of *Indra.* The story seems to have varied from the original *Vaidik* fiction, as we shall have subsequent occasion to notice (I. 17. 1). In this place, the story told by the Scholiast also somewhat differs. He relates, that while *Dadhyanch*, the son of *Atharvan*, lived,

the *Asuras* were intimidated and tranquillized by his appearance, but when he had gone to *Swarga*, they overspread the whole earth. *Indra*, inquiring what had become of him, and whether nothing of him had been left behind, was told that the horse's head with which he had at one time taught the *Madhuvidya* to the *Ashwins*, was somewhere in existence, but no one knew where. Search was made for it, and it was found in the lake *Shàryanavat*, on the skirts of *Kurukshetra*; and with the bones of the skull *Indra* slew the *Asuras*, or, as otherwise explained, foiled the nine times ninety, or eight hundred and ten, stratagems or devices of the *Asuras* or *Vritras*. The Scholiast accounts for the number, by saying, that, in the beginning, the *Asuri maya*, or demoniac illusion, was practised in the three worlds, for three periods in each,—past, present, and future, whence it was ninefold; each being exerted with three *shaktis*, or energies, made the number twenty-seven; each of these again being modified by the three *gunas*, they become eighty-one, and the scene of their display extending to each of the ten regions of space, the total reaches the nine times ninety of the text, or eight hundred and ten. This seems to be pure invention, without any rational or allegorical meaning.

15. THE (SOLAR RAYS) FOUND.—The text has only "they found"; the Scholiast, following *Yaska* (*Nir.* 4, 25), supplies *Aditya-rashmayah*, the rays of the sun. *Twashtri* is here used for the sun, being one of the *Adityas*; or, according to the Scholiast, for *Indra*, to whom the hymn is addressed, and who is also one of the *Adityas*. The purport of the stanza is apparently the obscure expression of an astronomical fact, known to the authors of the *Vedas*, that the moon shone only through reflecting the light of the sun; so it is said, "the rays of the sun are reflected back in the bright watery orb of

the moon"; and again, "the solar radiance, concealed by the night, enters into the moon, and thus dispels darkness by night as well as by day." According to the *Nirukta*, 2, 6, it is one ray of the sun (that named *Sushumna*) which lights up the moon, and it is with respect to that, that its light is derived from the sun. The *Puranas* have adopted the doctrine of the *Vedas*.—*Vishnu Purana*, 36.

16. Another interpretation may be assigned to this verse, which turns upon rendering *Kah* by *Prajapati*, instead of *who*, and *gah* by *words of the Veda*, instead of *horses*; making, "*Prajapati* combines to-day with the burthen of the sacrifice the sacred words that are effective, brilliant, essential, emitted from the mouth, animating the heart, and productive of happiness: the worshipper who fulfils the object of such prayers, obtains life."

PAGE 125.

17. WHO IS AWARE, ETC.—That is, we know it very well, and are therefore secure in his presence at this ceremony; or *Kah* may again be explained by *Prajapati*, with the sense of the stanza modified accordingly.

18. ACCORDING TO THE CONSTANT SEASONS.—*Ritubhir dhruvebhih*; in which *ritu* may have its ordinary sense of 'season'; or the passage may mean, 'presented by the divinities called *Ritus*, who preside over sacrifices,' as in the text, *Ritavo vai prayajah*,—the *Ritus* are the chief sacrifices; *i.e.*, *Prayajadevatah*,—the deities presiding over them.

20. BENEFITS.—*Utayah*, benefits, assistances; but it may be read, *dhutayah*, shakers, agitators; *i.e.*, the *Maruts*, or winds.

PAGE 126.

2. INAUGURATED BY THE GODS.—*Ushitasah*, wetted, sprinkled with holy water by the gods,—*devair-abhishiktah*.

3. SONS OF EARTH.—Here they are called *Gomatarah*, having for their mother the cow; that is, the earth under that type, equivalent to *Prishni* in the preceding stanza.

THE WATERS FOLLOW THEIR PATH.—That is, rain follows the wind.

5. RADIANT.—*Arusha* is the term of the text,—'the radiant,' which may apply either to the sun or to the *Agni* of lightning, either being in like manner the source of rain.

PAGE 127.

9. *Twashtri* here reverts to his usual office of artisan of the gods.

10. BLOWING UPON THEIR PIPE.—*Dhamanto vanam*. The Scholiast explains *vanam* to be a lute, a *vina* with a hundred strings,—a sort of Aeolian harp, perhaps; *dhamanta*, 'blowing,' would better apply to a pipe, a wind instrument.

11. In this and the next stanza, allusion is made to a legend in which it is related that the *Rishi Gotama*, being thirsty, prayed to the *Maruts* for relief, who thereupon brought a well from a distance to his hermitage. This exploit is subsequently (I. 17. 1) related of the *Ashwins*.

PAGE 128.

2. WITH OR WITHOUT SACRIFICES.—The expression is *yajnair-va*, 'with sacrifices or'; the 'without' is supplied by the Scholiast.

3. HAVE SHARPENED.—*Atakshata*, have sharpened, *i.e.*, have excited or animated, by their offerings.

1. INSEPARABLE.—Always associated in troops.

PARTAKERS OF THE EVENING OBLATION.—The term is *Rijishinah*, which is not very clearly explained; *Rijisha*, in ordinary use, means a frying-pan, but here the Scholiast

seems to consider it as a synonyme of *Soma*, the *Maruts* being thus named because they are entitled, at the third daily ceremonial, or the evening worship, to a share of the effusion of the *Rijisha*,—*Rijishasya abhishavat*; or the term may signify, he adds, "the acquirers or receivers of the juices,"—*Prarjayitarah rasanam*; from *rij*, to acquire: Rosen has, *lance sacrificiis culti*; M. Langlois, *amis de nos sacrifices.*

PAGE 129.

PERSONAL DECORATIONS.—*Stribhih*, covering, or clothing; from *stri*, to cover; an epithet of *anjibhih*, ornaments; *swashariras yachchhadakair abharanaih*,—with ornaments covering their own persons. As the word is separated from the substantive, however, by the intervening simile, "like some rays" (*kechid usra iva*), it has been understood in a different sense by former translators: thus, Rosen has, *Ornamentis dignoscuntur, rari lucis radii velut qui stellis effunduntur;* and M. Langlois, *Les Maruts brillent sous leurs parures, comme les nuages sous les feux des etoiles;* but *stribhih* cannot have any relation to *stars.*

2. *Madhuvarnam*, having the colour of honey; or, according to the commentator, being equally pure or pellucid (*swachchha*).

4. LIBERATORS FROM DEBT.—*i.e.*, by making their worshippers wealthy.

PAGE 130.

1. MARUTS.—The Scholiast here proposes various etymologies of the name *Marut*, some of which are borrowed from *Yaska*, *Nir.* 11. 13. They *sound* (*ruvanti*, from *ru*), having attained mid-heaven (*mitam*); or, They *sound* without measure (*amitam*); or They *shine* (from *ruch*) in the clouds *made* (*mitam*) by themselves; or They *hasten* (*dravanti*) in

the sky. All the minor divinities that people the mid air are said in the *Vedas* to be styled *Maruts*, as in the text, "All females whose station is the middle heaven, the all-pervading masculine *Vayu*, and all the troops (of demigods), are *Maruts*." *Sayana* also cites the *Pauranik* tradition of the birth of the forty-nine *Maruts*, in seven troops, as the sons of *Kashyapa* (*Vishnu Purana*, 152).

4. THE WELL.—See note on I. 14. 1. 11.

PAGE 131.

3. WITH AN ANCIENT TEXT.—*Purvaya nivida ; nivid* is a synonyme of *vach*, speech, or a text ; here said to be a text of the *Veda*.

BHAGA, MITRA, ETC.—Most of these, here included amongst the *Vishwadevas*, have occurred before ; but the Scholiast here also explains their functions :—*Bhaga* and *Mitra* are *Adityas*, and the latter is especially the lord of day, as, by the text, *maitram va ahar*,—the day is dependent on *Mitra*. *Aditi* is the mother of the gods ; *Daksha* is called a *Prajapati*, *able to make the world* ; or, he is the creator (*Hiranyagarbha*), diffused among breathing or living creatures as breath or life ; as by the text, *Prano vai Dakshah*,—*Daksha* verily is breath. *Asridh*, from *sridh*, to dry up ; undrying, unchanging ; that is, the class of *Maruts*. *Aryaman* is the sun, as by the text, *Asau va aditya aryama*,—he, the sun, is *Aryaman*. *Varuna* is named from *vri*, to surround, encompassing the wicked with his bonds ; he is also the lord of night, as by the text, *Varuni ratri*,—the night is dependent on *Varuna*. *Soma* is twofold ; the plant so called on earth, and the moon, as a divinity in heaven. The *Ashwins* are so termed either from having horses (*ashwavantau*), or from pervading all things, the one with moisture, the other with light, according to

Yaska, who also states the question ; Who were they ? which is thus answered ; according to some, they are heaven and earth ; to others, day and night ; according to others, the sun and moon ; and, according to the traditionists (*Aitihasika*), they were two virtuous princes.—*Nirukta*, 12, 1.

4. *Bheshajam ;* that medicament which the *Ashwins*, as the physicians of the gods, are qualified to bestow. No other specification is given.

MOTHER EARTH AND FATHER HEAVEN.—Earth is so termed, as producing all things necessary for life, and heaven as sending rain, and therefore indirectly nourishing all things.

PAGE 132.

6. *Tarkshya* is a patronymic, implying son of *Triksha*, and, according to the Scholiast, *Garuda*. He is termed in the text *Arishtanemi*,—he who has unharmed or irresistible (*arishta*) weapons (*nemi*) ; or the latter may imply, as usual, the circumference of a wheel,—whose chariot-wheel is unimpeded ; but *Arishtanemi* occurs in the *Vayu Purana*, as the name of a *Prajapati*, so that the passage might mean *Arishtanemi*, the son of *Triksha*, which, according to some authorities, is a name of the patriarch *Kashyapa :* the same make *Tarkshya* a synonyme of *Aruna*, the personified dawn. It is doubtful if we have any reference to the vehicle of *Vishnu*, *Garuda*.

7. SEATED ON THE TONGUE OF AGNI.—This may be predicated of all the deities, as they receive oblations through the mouth of *Agni*.

8. *Devahitam ;* whence it may be rendered, as the Scholiast proposes, in the singular, understanding by *Deva*, *Prajapati*, either a patriarch or *Brahma*. The commentator says the limit of human life is 116 or 120 years, but the next stanza specifies a century.

9. SO THAT OUR SONS BECOME OUR SIRES.—That is, let us not become so feeble and infirm as to be, as it were, infants, and to require the paternal care of our own sons.

10. *Aditi*, literally meaning the independent or the ndivisible, may here signify either the earth, or the mother of the gods, according to the Scholiast. According to *Yaska*, the hymn declares the might of *Aditi*,—*aditer vibhutim achashte* (*Nir.* 4, 23) ; or, as *Sayana*, "*Aditi* is hymned as the same with the universe."

FIVE CLASSES OF MEN.—As before noticed, the five orders of men are said to be the four castes and the outcastes. It is also interpreted five classes of beings, or Gods, Men, *Gandharvas* (including *Apsarasas*), Serpents, and *Pitris* ; or, as it occurs in the *Nirukta*, 3, 8, *Gandharvas, Pitris*, Gods, *Asuras*, and *Rakshasas*.

GENERATION AND BIRTH.—*Jatam* is the actual birth of beings, *Janitwam*, the faculty of being born, generation. Rosen renders the terms, *natum* and *nasciturum*.

1. *Aryaman* is said to be the sun in his function of separating day from night.

PAGE 133.

5. *Vishnu* is said to mean the pervader, or pervading deity.

6. THE WINDS.—The term of the text is *Evayavah*, which is explained by the Scholiast, the troop of *Maruts*, from their going with horses (*evaih*).

PAGE 134.

3. *Rajno te Varunasya.* The Scholiast would seem to argue that *Varuna* here means that which is enclosed in a cloth, or the *Soma* plant that has been purchased for a sacrifice,—*Yagartham ahritah krito vastrenavritah Somo Varunah*,

chiefly because *Soma* is the king of the Brahmans; as by the text of the *Veda*, *Somo asmakam Brahmananam Raja*,—Soma is the king of us Brahmans; and *Somarajano Brahmanah*,—the Brahmans have Soma for king. But in that sense the moon, not the plant, is usually understood by *Soma*, and there does not appear any reason for understanding the term *Varuna* in any other than its usual acceptation. The title of *Raja* we have already seen is not unfrequently assigned to him, although, as the following stanzas show, it was equally given to *Soma*.

4. ILLUSTRIOUS SOMA.—Or royal (*Rajan*) *Soma*.

5. THE SOVEREIGN OF THE PIOUS.—*Satpatis twam Raja uta*. *Sat* may be explained, also, according to the Scholiast, by Brahman, making the sentence, "the protector, or lord (*Pati*), or the king (*Raja*), of the Brahmans".

THOU ART HOLY SACRIFICE.—*Soma* may be considered as identifiable with sacrifice, from the essential part it performs in it (*tadrupo bhavati sadhyatvad yajnanam*).

PAGE 136.

23. There is evidently great confusion in this hymn between *Soma*, the moon, and *Soma*, the acid Asclepias. Few passages indicate the former distinctly, except, perhaps, verse 22, which alludes to the function of scattering darkness by light.

1. THESE DIVINITIES OF THE MORNING.—We have the term *Ushasah* in the plural, intending, according to the commentator, the divinities that preside over the morning; but, according to *Yaska*, the plural is used honorifically only, for the singular personification.—*Nirukta*, 12, 7.

PROGRESSING MOTHERS.—Or *matri* may mean simply maker, author; authors of light,—*bhaso nirmatryah*.—*Nirukta*, 12, 7.

3. ILLUMINATE.—*Archanti*; literally, worship; that is, the heavens; but the term is used for spreading over, or extending.

LIKE WARRIORS.—The text has only "like warriors"; the Scholiast explains the comparison,—"as they spread with bright arms along the front of the array, so the rays of the dawn spread along the sky before the coming of the sun."

4. *Nritur iva*, 'like a barber,' is the phrase of the text; or *Nrituh* may mean a dancing-girl, when the translation will be, "*Ushas* displays graces, like a dancing-girl" (*peshansi vapate*); the former meaning either darkness or elegance, the latter, either to cut off, or to possess. There is no point of similitude expressed in Rosen's version, *Tenebras dissipat Aurora, veluti saltatrix.*

PAGE 137.

5. THE DAUGHTER OF THE SKY.—*Duhita divah*, the daughter of heaven, or the sky.

7. THE EXCITER OF PLEASANT VOICES.—With the appearance of dawn, the cries of various animals and birds, and the voices of men, are again heard.

PAGE 138.

10. LIKE THE WIFE OF A HUNTER.—Like a *Shwaghni*; literally, the wife of a dog-killer, but explained *Vyadhastri*, as in the text.

11. THE SPONTANEOUSLY RETIRING NIGHT.—*Swasaram* is the only term in the text, explained, *Swayam sarantim*,—going of her own accord; the Scholiast adds *night*, otherwise, we might have understood it in its usual sense of 'sister'; making night the sister of morning.

THE BRIDE OF THE SUN.—*Jarasya yosha. Jara*, meaning

the causer of the decay, or disappearance, of night, is explained by *Surya*, the sun.

12. UNIMPEDING SACRED CEREMONIES.—*Aminati daivyani vratani*, not injuring, that is, favouring, divine rites or offerings to the gods, which are to be performed by daylight, or after dawn; as by the text, *na ratrau na sayam asti devaya ajushtam*,—sacrifice is not acceptable to the gods at night, or in the evening.

17. As before observed, the *Ashwins* are sometimes identified with the sun and moon.

PAGE 139.

4. THE OFFSPRING OF BRISAYA.—*Brisayasya shesha*; the latter is a synonyme of *apatya*, offspring.—*Nirukta*, 3, 2. *Brisaya* is said to be a synonyme of *Twashtri*, here styled an *Asura*. The offspring of *Twashtri* is *Vritra*; and the agency of *Agni* and *Soma* in his death is explained by identifying them with the two vital airs, *Prana* and *Apana*, the separation of which from *Vritra* was the approximate cause of his death.

AND YOU HAVE ACQUIRED, ETC.—By the destruction of *Vritra*, the enveloping cloud, or gathered darkness, the sun was enabled to appear in the sky.

5. THE NOTORIOUS IMPUTATION.—The imputation, or charge, or Brahmanicide, was incurred by *Indra*, it is said, in killing *Vritra*, who was a Brahman, but which guilt he transferred to rivers, women, and trees. This looks rather like a *Pauranik* legend. One of a more *Vaidik* character is also given; the rivers were defiled by the dead body of *Vritra*, which had fallen into them; their waters were consequently unfit to bear any part in sacred rites until they were purified by *Agni* and *Soma*, that is, by oblations to fire, and libations of *Soma* juice.

6. THE WIND BROUGHT, ETC.—The legend relates that *Vayu* brought *Agni* from heaven at the desire of *Bhrigu*, when performing a sacrifice; *Soma* was brought from *Swarga*, on the top of Mount *Meru*, by *Gayatri*, in the shape of a hawk; these are clearly allegorical allusions to the early use of fire and the *Soma* plant in religious ceremonies.

PAGE 140.

9. THE CHIEF OF THE GODS.—The term is simply *Devatra*, explained *deveshu prashastah*. Another text is quoted, which states that *Agni* and *Soma* are they who are the two kings of the gods (*Rajanau va etau devanam yad agnishomau.*)

1. LET US NOT SUFFER, ETC.—This last clause is the burden of all the stanzas except the concluding two: *Sakhye ma rishama vayam tava*,—May we not be injured in or by thy friendship; that is, according to the Scholiast, Do thou preserve us.

PAGE 141.

3. THE ADITYAS.—The sons of *Aditi*, *i.e.*, all the gods.

6. THE FAMILY PRIEST.—*Agni* is here identified with the chief of the sixteen priests engaged at solemn sacrifices. He is the *Adhwaryu*, usually called the reciter of the *Yajush*, here defined by the Scholiast as the presenter of the offerings; he is the *Hotri*, or invoking priest; he is the *Prastotri*, or the *Maitravaruna*, whose duty it is to direct the other priests what to do and when to perform their functions; he is the *Potri*, or priest so termed, and the family or hereditary *Purohita*; or *Purohita* may be the same as the *Brahma* of a ceremony, being to men what *Brihaspati* is to the gods.

8. GODS.—*Deva*. All the gods are here considered to be but portions or members of *Agni*.

FOREMOST.—*Purva*, before; the Scholiast explains this

by *mukhya*, principal; otherwise, it might be thought that we had here an allusion to chariot-races.

PAGE 142.

12. BELOW (THE HEAVENS).—Below *Swarga lokà*, or in the *Antariksha*, or firmament.

PAGE 143.

16. This verse terminates the following hymns, with two exceptions, as far as the hundred and first Sukta. *Mitra, Varuna*, and *Aditi* have been before noticed. By *Sindhu*, is to be understood the divinity presiding over, or identified with, flowing water; and it may mean either the sea, or flowing streams collectively, or the river Indus. *Prithivi* and *Dyu* are the personified earth and heaven. These are requested to *honour*, meaning to preserve or perpetuate, whatever blessing has been asked for (*tan mamahantam*); from *maha*, to venerate or worship; *tad, that*, refers here to *Ayus*, or life.

1. OF DIFFERENT COMPLEXIONS.—*Virupe*, of various nature, or, here, complexions; black and white, or night and day. Day is said to be the mother of fire, which is then, as it were, in an embryo state, and is not fully manifested or born until it is dark: so the sun is in the womb of night, and is born, or shines, in the morning; *Hari*, or the sun, being manifested in the morning, is then to be worshipped; *Agni*, shining at night, is to be worshipped in the evening,—*tasma agnaye sayam huyate Suryaya pratar*, which is rather at variance with the preliminary statement, that the *Agni* of the hymn is the one entitled to a share of the morning oblation (*Ushasi havirbhagyo agnirasti sa devata*); therefore, it is said, the *Agni* is that endowed with the properties of dawn; or it may be the simple, discrete *Agni* (*aushasagunavishishto Agni*,

shuddho Agnir va). We must therefore consider *Agni* to be treated as identical with *Hari*, or the sun, as well as referred to in his own personification.

2. This stanza is somewhat differently interpreted. The *Ten* are said by the Scholiast to be, in one acceptation, the ten regions of space, which generate the electrical fire, or lightning, as an embryo in the clouds, through the agency of the winds; as in the text, "wind is the cause of fire, fire of wind" (*Agner hi vayuh karanam, vayor agnih*). The term in the text for wind, or its agency, is *twashtuh*, which is here said to mean 'brilliant,'—from "the brilliant central proximity of wind" (*diptanmadhyamad vayoh sakashat*). Rosen connects *twashtuh* with *garbham*, and renders them *fulminatoris parentem*. He also follows the explanation of the Ten, which applies it to the ten fingers, who generate *Agni* through the act of attrition as an embryo in the sticks. *Sayana* gives both interpretations.

INHERENT.—*Vibhritram*, deposited in all creatures; that is, in the capacity of the digestive faculty, which is referred to the action of natural heat.

3. As submarine fire, *Agni* is born in the ocean; as the sun, in heaven; and as lightning, in the firmament. In his character of the sun, he may be said to be the distributor of time and space; regulating the seasons, and indicating the points of the horizon.

4. THE HIDDEN AGNI.—Latent heat; the natural heat extant in the waters, in the woods, and in all fixed and moveable things, although not perceptible to sense.

HE BEGETS HIS MOTHERS.—*Agni*, in the form of lightning, may be considered as the son of the waters collected in the clouds, and those waters he is said to generate by the oblations which he conveys; as in the *Smriti*, it is said,—"Oblations

offered in fire ascend to the sun; rain is produced from the sun, corn from rain, and thence spring mankind."

HE ISSUES FROM THE OCEAN.—*Agni* is thought to rise in the morning in the shape of the sun from out of the ocean,—*upasthat* (*samudrat*) *nirgachchhati*.

PAGE 144.

5. ABOVE THE FLANKS OF THE WAVING WATERS.—Above, on the side, or tip, of the crooked waters,—*jihmanam apam upasthe*. *Agni* here is the lightning, which appears on the skirts of the unevenly-disposed, or undulating rain falling from the clouds.

APPROACHING THE LION.—*Sinha*, the Scholiast considers as applicable to *Agni*, to imply his ability to suffer or be overcome,—*sahana-shilam*, *abhibhavanashilam*: there does not seem to be any objection to the metaphorical use of the literal meaning of the word,—'a lion'.

6. BOTH THE AUSPICIOUS ONES.—*Both*, may also intimate heaven and earth, or the two pieces of wood rubbed together to produce flame.

8. THE SOURCE OF THE RAINS.—*Budhna* is the term in this and in the next verse for the *antariksha*, or firmament, as the root, or source of the rains.

10. IN THE NEW-SPRUNG PARENTS.—The text has merely *navasu prasushu*,—in the new parents, or mothers; that is, in the *Oshadhis*, the annuals, or the cerealia, which ripen after the rains, and bear food, being impregnated by the terrestrial *Agni*.

PAGE 145.

1. THE WATERS AND VOICE, ETC.—The *Agni* alluded to is the ethereal or electric fire, combined at its production with rain and with sound.

THE GIVER OF SACRIFICIAL WEALTH.—As the conveyer of oblations, the term is *Dravinoda*, the giver of wealth ; but the wealth is that of sacrifice, or abundance of clarified butter.

2. THE PROGENY OF MANUS.—*Ayu* is said by the Scholiast to be another name of *Manu :* what is intended by the progeny of the *Manus* is not very obvious, but it appears to intend simply mankind ; the Scholiast says, being hymned by *Manu*, he created all the offspring of *Manu* (*Manuna stutah san manavih sarvah prajah ajanayat*).

3. THE CHIEF OF THE GODS.—The term is *prathama*,—the first, which the commentator interprets by *mukhya*, chief.

PAGE 146.

5. TO ONE INFANT.—*Agni*, whom they nourish with the oblations offered during their continuance.

1. MAY OUR SIN BE REPENTED OF.—*Agham apa nah shoshudat ;* from *shuch*, to sorrow, in the intensative form, and the *Vaidik* imperative, (*let*) with *apa* prefixed, although locally detached. The commentator proposes two interpretations : "Let our sin pass away from us, and light upon our adversaries" ; or, "Let our sin, affected by grief, perish." Rosen renders it, *nostrum eripietur scelus.*

PAGE 147.

4. MAY WE OBTAIN POSTERITY.—*Prajayemahi vayam ;* from *jan*, to be born,—May we be born successively in the persons of our posterity. Rosen has, *vincamus tuo auxilio ;* but this is evidently an oversight, from confounding the radical with *ji-jaye*, conquering. M. Langlois follows his rendering, with some additions,—*O Agni, si ces chefs de famille, si nous-memes, nous nous avancons avec respect, puissions nous obtenir la victoire.*

1. VAISHWANARA.—*Vaishwanara* implies either he who rules over all (*vishwa*) men (*nara*), or who conducts them

(*nara*) to another region; either to heaven through oblations, or possibly to future life through the funeral fire.

HE ACCOMPANIES THE RISING SUN.—Either as the combined heat with solar radiance, or, it is said, that, at the rising of the sun, in proportion as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them.

2. WHO IS PRESENT.—*Vrishta*, explained by *sansprishta*, in contact with, or *nihita*, placed, or present in the sky,—*Agni* is in contact with, or present, in the sun; on earth, in sacred and domestic fire, and in herbs, or annuals, as the cause of their coming to maturity.

3. MAY PRECIOUS TREASURES, ETC.—Rosen has, *fac nos opulentos;* but the *maghavanah* of the text cannot be the accusative plural, which would be either *Maghavatah*, or *Maghonah:* it is the adjective of the word immediately preceding, *rayah*, riches, here said to mean wealth in family, or sons, grandsons, etc.

PAGE 148.

I. 15. 6.—There is nothing remarkable in this Sukta, except its brevity, consisting of a single stanza.

I. 15. 7. VRISHAGIR.—We have no mention of *Vrishagir* and his sons in the *Puranas*.

PAGE 149.

4. SWIFTEST AMONG THE SWIFT.—*Angirobhirangirastama*,—the most *Angiras* of *Angirasas*, which might be thought to refer to the *Rishis* so named; but the commentator derives it from *ang*, to go, and explains *angirasah* by *gantarah*, goers; those who go swiftly.

6. The *Varshagiras* are supposed to address this prayer to *Indra*, that they might have daylight, in which to attack

their enemies, and to recover the cattle that had been carried away by them; or, that the light may be withheld from their opponents.

8. AS HE GRANTS THEM THE LIGHT, ETC.—The expression *jyotish*, light, and *chit-tamasi*, in the darkness of thought, may also be applied more literally, and express the hope that *Indra* will give the light of knowledge to darkness of understanding.

PAGE 150.

14. THROUGH STRENGTH.—*Shavasa-manam*, the distributor of all things, through his power; or it may mean that he is the prototype of everything endued with vigour.

15. THE LIMIT OF THE STRENGTH, ETC.—The text has, *na yasya deva devata*; the latter is said to be put for *devasya*, a *Vaidik* license, and is explained, "endowed with the properties of giving, etc." (*danadi-guna-yuktasya*).

PAGE 151.

16. AMONGST HUMAN HOSTS.—*Nahushishu vikshu*: *nahusha* is explained by 'man'; whence the derivative will mean, manly, or human; *vish* also imports, 'man'; whence Rosen renders the phrase, *inter humanas gentes*. The Scholiast interprets *vikshu* by *senalakshanasu prajasu*,—people designated as an army.

18. SHIMYUS.—The commentary explains these, 'enemies' and *Rakshasas*, but they more probably designate races not yet subjected by the *Vaidik* Hindus, or Arians.

WHITE-COMPLEXIONED FRIENDS.-*Sakhibhih shwitnyebhih*. These, according to the Scholiast, are the winds, or *Maruts*; but why they should have a share of the enemy's country (*shatrunam bhumim*), seems doubtful. Allusion is more probably intended to earthly friends or worshippers of *Indra*,

who were white (*shwitnya*) in comparison with the darker tribes of the conquered country.

1. THE WIVES OF KRISHNA.—*Rijishwan* is said to be a king, the friend of *Indra*; *Krishna* to be an *Asura*, who was slain, together with his wives, that none of his posterity might survive. *Krishna, the black,* may be another name for *Vritra,* the black cloud; or we may have here another allusion to the dark-complexioned aborigines.

PAGE 152.

2. SHAMBARA AND PIPRU.—*Shambara* and *Pipru* are both termed *Asuras*; the latter is also styled *avratam,*—not performing, or opposing *vratas,* or religious rites.

SHUSHNA.—*Ashusham Shushnam,* the dryer up; who is without being dried up, who cannot be absorbed.

5. *Brahmane,* that is, for *Angiras* or the *Angirasas,* who, according to the Scholiast, were of the Brahmanical caste. Several passages concur in stating the cows to have been stolen from the *Angirasas,* and *Angiras* cannot be identified with *Brahma*; the term used, therefore, very probably denotes a *Brahmana*; so Rosen has, *Brahmani tribuit vaccas.*

7. RUDRAS.—*Indra* is here said to be radiant through identity with the sun, and the *Rudras* to be the same as the *Maruts* in their character of vital airs, or *Prana*; as it is said in another text, "When shining, he rises, having taken the vital airs of all creatures" (*sarvesham bhutanam pranan adayodeti*); hence, also, the subservience of the *Rudras* to the expansion of voice, or speech. Another application of the etymological sense of *Rudra* is here given by *Sayana,* deriving it, as elsewhere, from the causal of *rud,* to weep. When the vital airs depart from the body, they cause the kindred of the deceased to weep; hence they are called *Rudras.*

PAGE 154.

8. THE THREE LUMINARIES.—The three fires; or the sun in heaven, lightning in mid-air, and fire, sacred or domestic, on earth.

9. EFFICIENT, ETC.—Or the epithets may be applied to *putra*, a son, understood,—may *Indra* give us (a son), an offerer of praises, all-wise, and the subduer of foes; and (give us) also a chariot foremost in battle.

PAGE 155.

1. AS IF IT WERE PRESENT WITH THEM.—The term is *parachais*, which is rather equivocal. Rosen renders the phrase,—*Contra ipsorum inimicos directo robore tuo*; but it rather means the contrary,—inverse, averted (*parachinam, paranmukham*); but the other sense, proposed by the Scholiast, seems preferable,—*abhimukham eva*, as if present.

ARE IN COMBINATION WITH.—The sun and fire are equally, it is said, the lustre of *Indra*. In the day, fire is combined (*samprichyate*) with the sun; in the night, the sun is combined with fire.

2. *Ahi* and *Vritra* have on former occasions been considered as synonymes; here they are distinct, but mean, most probably, only differently-formed clouds. *Rauhina*, termed an *Asura*, is, in all likelihood, something of the same sort,—a purple, or red, cloud.

3. We have here the *Dasyu* and *Arya* placed in opposition; the one as the worshipper, the other as the enemy of the worshipper. *Dasih*, as the adjective to *Purah*, cities, is explained, of, or belonging to, the *Dasyus*. The mention of cities indicates a people not wholly barbarous, although the term may designate villages or hamlets.

4. POSSESSING A NAME.—*Nama bibhrat*. The Scholiast

interprets *nama*, strength, "that which is the bender or prostrator of foes"; from *nam*, to bow down; but it does not seem necessary to adopt any other than the usual sense.

AGES OF MAN.—*Manushema yugani*,—these mortal *yugas*; the *Krita, Treta, etc.*, according to the Scholiast, which *Indra* successively evolves, in the character of the sun.

PAGE 156.

1. AT THE SEASON OF SACRIFICE.—We have only 'for the season of sacrifice', *prapitwe*, for *prapte*, literally, 'arrived,' synonymous in the *Nirukta*, 3, 20, with adverbs signifying proximity,—near, nigh, at hand. The Scholiast supplies, *yagakale prapte*,—the time of sacrifice being arrived.

PAGE 157.

3. (THE ASURA).—Presently named *Kuyava*; his exploits are obscurely alluded to, and the river *Shipha* is not elsewhere found.

4. VAGRANT.—*Aya* is said by the Scholiast to be an appellative of *Kuyava*; from *ay*, to go,—one going about to do mischief to others.

KULISHI AND VIRAPATNI RIVERS.—Neither of these is found in the *Pauranik* lists.

5. OF THE DASYU.—Of *Kuyava*, according to the commentary; intending, possibly, by him, one of the chiefs of the barbarians.

PAGE 158.

1. THE GRACEFUL-MOVING MOON.—*Chandramah suparnah*; the latter the Scholiast explains, *shobhana-patana*, the well, or elegantly, going; or it may mean, connected with the ray of the sun called *suparna*, the combination with which gives the moon its light.

YOUR ABIDING-PLACE.—This refers to the supposed position of *Trita* at the bottom of the well, which, being covered over, shuts out from him all visible objects. (See the story of *Trita*, note on I. 10. 2. 5.)

BE CONSCIOUS OF THIS.—The text has only, "Heaven and earth, know of this of me" (*vittam me asya rodasi*); that is, according to *Sayana*, either, "Be aware of this my affliction," or, "Attend to this my hymn".

3. BE EXCLUDED FROM IT.—By failure of posterity, such as *Trita* anticipates for himself; as by a text quoted: "By a son a man conquers the worlds: there is no world (*loka*) for one who has no son." It may be observed of this reference, that although the Scholiast cites the *Veda, iti shruteh*, the passage occurs in the *Aitareya Brahmana*. It may possibly be found in the text of a hymn, but it is also possible that *Sayana* includes the *Brahmana* under the designation *Shruti;* in which case we must receive his citations generally with reserve, for the *Brahmana* is *not* the *Shruti* as applicable to the original *Vaidik* text, although it is so regarded by all the native interpreters of the *Vedas*. (See Introduction.)

4. THE FIRST OF THE GODS.—According to the *Aitareya Brahmana, agnir-vai devanam avamah ;* which the Scholiast explains, the first-produced of all the gods; as by another text, *agnir-mukham prathamo devatanam,—Agni* is the mouth, the first of the deities.

PAGE 159.

6. VARUNA AND ARYAMAN.—*Varuna* is here explained to mean, the obstructor of evil, as what is undesired (*anishta-nivaraka*); *Aryaman*, the restrainer of enemies (*arinam niyanta*).

8. WEAVER'S THREADS.—Which, according to the Scholiast, have been steeped in rice-water, to render them more

tenacious, and which are therefore palatable to rats; or it may be rendered, "As a rat gnaws, or licks, its tail, having just dipped it in oil or grease." The practice of thickening threads with starch we have noticed by *Manu*, where the law requires that the cloth returned shall be heavier than the thread given, on this account (VIII. 397).

9. NAVEL.—It is not very clear what is intended by the term *nabhi*. Rosen renders it, domicile: *Hi qui septem solis radii sunt, inter illos meum domicilium collocatum est;* but it is not so explained in the commentary, and the ordinary sense of *nabhi* is 'navel,' in which the Scholiast seems to understand it; identifying the solar rays with the seven vital airs abiding in the ruling spirit (*teshu suryarashmishu adhyatmam sapta-pranarupena vartamaneshu*); alluding, perhaps, though obscurely, to the mystic practice of contemplating the umbilical region as the seat of the soul.

SON OF THE WATERS.—*Aptya;* explained, *Apam putra*, son of the waters; but it may be doubted if it can properly bear such an interpretation, for, as admitted by the Scholiast, such a patronymic from *Apa* would be properly *Apya*, and the insertion of the *t* is an anomaly.

10. THE FIVE SHEDDERS OF BENEFITS.—They are said to be *Indra, Varuna, Agni, Aryaman,* and *Savitri;* or, according to other texts, Fire, Wind, the Sun, the Moon, and the Lightning; for these, according to *Shatyayana*, are all luminous in their respective spheres; or fire upon earth, wind in the firmament, the sun in heaven, the moon in the planetary region, and lightning in the clouds. The *Taittiriyas* substitute for lightning, the *Nakshatras*, or asterisms, shining in the *Swar-loka*.

11. THE WOLF CROSSING, ETC.—Alluding, it is said, to a story of a wolf who was about to swim across a river to devour

Trita, but was deterred by the brightness of the solar rays. According to *Yaska*, as quoted by *Sayana*, he interprets *Vrika*, the moon, and *Apah* the firmament, and renders the passage, "The rays of the sun prevent the moon from appearing, or being visible, in the firmament."

PAGE 160.

12. COMMENDED (VIGOUR).—*Bala*, strength, is said by the commentator to be understood; of which *ukthyam*, praiseworthy, is an epithet. Rosen takes *ukthyam* for the substantive, in its not unusual sense of 'hymn', and translates the text, *nova hæc cantilena dicata est vobis, Dii.*

15. *Brahma krinoti Varunah.* The first is here explained *rakshanarupakarma*, the act which is of the nature of preserving.

16. *Asau yah pantha adityo divi pravachyam kritah.* One meaning of *pantha* is given as an epithet of *Aditya*, the sun, as *satatagami*, the ever-going; but the more usual sense is a road, a path, and this interpretation is borne out by texts which represent the sun as the road to heaven; as, *Suryadwarena virajah prayanti*,—those who are free from soil go by the gate of the sun.

IS NOT TO BE DISREGARDED, ETC.—For the gods depend for existence indirectly upon the sun, who regulates the seasons at which sacrifices are offered.

18. AS A CARPENTER.—The meaning of the comparison is not very clear, and is only rendered intelligible by the additions of the commentary. The wolf, like the carpenter, was *urdhwabhimukha* (standing in presence erect). The passage admits of a totally different rendering, by interpreting *vrika*, the moon, and uniting *ma sakrit, me once*, into *masakrit*, month-maker. He, the moon, it is said, having contem-

plated the constellations going along the path of the sky, became united with one of them; paying, therefore, no attention to *Trita* in the well.

PAGE 161.

3. PITRIS.—The *Agnishwattas* and others.—See *Manu*, III. 195.

4. In the first clause, it is said *Agni* is alluded to; in the second, *Pushan* is named; but the term is explained by the Scholiast, *poshakam devam,—nutrientem deum.*

PAGE 162.

5. IMPLANTED IN THEE BY MANU.—*Sham yor at te Manurhitam,*—The good, or blessing of those two (things, or properties) which was placed in them by *Manu.* The two are explained in the commentary as in the translated text.

6. *Kutsa* here identifies himself apparently with *Trita*.

THE ENCOURAGER OF GOOD WORKS.—*Shachi-pati*; which might be rendered, 'the husband of *Shachi*'; but the more usual sense of *Shachi* in the *Veda* is *karma*, act, or rite; and it is so rendered in this place by the commentator.

PAGE 163.

4. THE TWO.—We have merely in the text the epithets in the dual number; the commentator supplies the *Adhwaryu* and his assistant priest.

PAGE 164.

7. *Yad brahmani rajani va.* The first is explained, a Brahman who is a different institutor of a sacrifice (*Brahmane anyasmin yajamane*); the second, by *Kshatriye*, a man of the second, or military caste.

8. MEN WHO ARE INOFFENSIVE, MALEVOLENT, ETC.—The terms thus rendered, in conformity to the explanations

of the Scholiast, would seem rather to be intended for proper names, the names of tribes or families well known in the *Puranas*, being severally, *Yadus, Turvashas, Druhyus, Anus, and Purus*, descendants of the five sons of *Yayati*, similarly named. (*Mahabh.* 1, 138.) Here, however, *Yadu* is explained by *ahinsaka*, non-injurious; *Turvasha*, by *hinsaka*, injurious; *Druhyu*, by *upadravechchhu*, tyrannical; *Anu*, by *pranair yukta*, having breath, or life, wherewith to acquire knowledge and perform religious acts; and *Puru*, by *kamaih purayitavya*, to be filled full of the objects of desire. The meanings may be supported by the etymology of the words, but the interpretation seems to be a needless refinement.

PAGE 165.

2. AN UNWORTHY BRIDEGROOM.—*Vijamatri.* The prefix *vi* indicates, according to the Scholiast, a son-in-law (*jamatri*) who is not possessed of the qualifications required by the *Vedas*, and who is therefore obliged to conciliate his father-in-law by liberal gifts; which is, in fact, paying for, or buying, his wife; as in the interpretation of this stanza by *Yaska*, it is said (*Nirukta*, 6, 9), that the *vijamatri* is the "*asusamapta*," the unfulfilled, or unaccomplished, bridegroom, which implies, according to some, that he is the husband of a purchased bride (*kritapati*). This recognition in the *Veda*, of the act of receiving money from the bridegroom, is at variance with the general tenor of the law of marriage as laid down by *Manu*, which condemns the acceptance of anything by the father of a maiden, beyond a complimentary present, and censures the receipt of money, as equivalent to a sale: "Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage, since the man who, through avarice, takes a gratuity for that purpose is a seller of his

offspring." (*Laws of Manu*, III. 51.) And again: "A bribe, whether large or small, is an actual sale of the daughter, although a bull and cow might be given at a marriage of saintly persons or *Rishis*." (*Ibid.* 53.) We have here, therefore, an indication of a different condition of the laws of marriage.

THE BROTHER OF A BRIDE.—The *Syala*, the brother of the maiden, who makes her gifts through affection. The word is derived by *Yaska* from *sya*, a winnowing-basket, and *la*, for *laja*, fried grains, which are scattered at the marriage ceremony by the bride's brother.

4. THE SACRED PRAYER.—*Devi dhishana*, divine speech; *mantrarupa*, in the form of prayer.

PAGE 166.

7. RAYS OF THE SUN.---By the rays of the sun, in this place, it is said, are intended the radiance of *Indra* and *Agni*, as identical with the sun; by praising the latter, therefore, *Indra* and *Agni* are praised also.

TOGETHER.—*Sapitwam* is explained, *sahapraptavyam sthanam*, a place to be obtained together; that is, according to the commentator, the world of *Brahma*, to which the pious proceed by the path of light, etc. (*archiradimargena Brahmalokam upasaka gachchhanti*).

2. *Sudhanwan*, the father of the *Ribhus*, was a descendant of *Angiras*; so is *Kutsa*; therefore they are related; although, as *Kutsa* is the son of *Angiras*, it seems not very consistent to call them his kinsmen of a former period (*pranchah*, or *purva-kalina*). Rosen calls them *sapientes*; but this is an evident inadvertence, as the epithet is *apaka*, unripe; *aparipakwajnanah*, immature in wisdom.

3. WHO IS NOT TO BE CONCEALED.—In the preceding verse, *Savitri*, derived from *su*, to offer oblations, might mean

merely the presenter of oblations ; but here we have evidently the sun alluded to.

THE ASURA.—*Twashtri* ; as in a former passage.—See note on I. 5. 3. 6.

PAGE 167.

6. *Nribhyah* ; *yajnasya netribhyah* ; as in the text, *Ribhavo hi yajnasya netarah*,—"The Ribhus are the leaders of the sacrifice"; on which account they obtained immortality ; or the term may be connected with *antarikshasya*, which precedes in the text, and may mean, as Rosen has it, to the chiefs of the firmament (*aeris regibus*).

RIBHUS.—A text of the *Veda* identifies the *Ribhus* with the solar rays (*Adityarashmayo api Ribhava uchyante*). The *Ribhus* are, indeed, said to be the rays of the sun.

8. REUNITED THE MOTHER WITH, ETC.—A story is related, that a *Rishi*, whose cow had died, leaving a calf, prayed to the *Ribhus* for assistance, on which, they formed a living cow, and covered it with the skin of the dead one, from which the calf imagined it to be its own mother.

See I. 5. 3. 4.

9. *Vajebhir no vajasatau aviddhi* may be also rendered, "protect us in battle with your horses".

PAGE 168.

1. See the preceding hymn ; also Hymn I. 5. 3.

2. RESPLENDENT.—*Ribhumat* ; explained, having much light ; for according to the *Nirukta* etymology, *Ribhu* means much light, from *uru*, much, and *bha*, to shine.

4. THE MIGHTY INDRA.—*Ribhukshanam Indram* might be, *Indra*, who is *Ribhukshin*, of which *Ribhukshanam* is the accusative. In the following expressions, *Ribhun* and *vajan*, plural accusatives, we are to understand, according to the

commentator, the three sons of *Sudhanwan*,—*Ribhu*, *Vibhu*, and *Vaja*.

PAGE 169.

1. WITH THOSE AIDS.—*Utibhih*, instr. plur. of *uti*, help, aid, assistance, protection. It is rather an awakward term to render into English with the sense of plurality, although not without precedent.

3. GAVE MILK TO THE BARREN COW.—Alluding, according to the commentary, to the cow of a *Rishi*, named *Shayu*, to which, although barren, the *Ashwins*, at his entreaty, gave abundance of milk.

4. ENDOWED WITH THE VIGOUR OF HIS SON.—*Agni is* said to be the son of *Vayu ;* as by the text, *Vayor-Agnih*, either as generated, in the character of digestive warmth, by the vital airs, or as having been excited into flame by the wind at the time of creation.

MEASURER OF THE TWO WORLDS.—*Dwimatri* may be applied to the wind, in conjunction with *Agni*, as the respective occupants of the earth and the firmament, the former being the region of *Agni*, the latter of *Vayu ;* or it may be rendered, as in former instances, the son of two mothers, or the two sticks used for attrition, and thence be applicable to *Agni*.

LEARNED IN THE THREE KINDS OF SACRIFICE.—Or *Trimantu*, acquainted with the *paka-yajnas*, or offerings of food ; the *havir yajnas*, or oblations of clarified butter, and the *Soma yajnas*, or libations of *Soma* juice. In this sense, *Trimantu* is synonymous, apparently, with *Kakshivat*, whose name is supplied by the Scholiast.

5. *Rebha* and *Vandana* are said to have been *Rishis* who were cast into wells by the *Asuras*. According to the

Nitimanjari, they brought this upon themselves, by maintaining a friendly intercourse with the *Asuras*. *Kanwa* is said also to have been thrown by them into darkness. In these, and similar instances subsequently noticed, we may possibly have allusions to the dangers undergone by some of the first teachers of Hinduism among the people whom they sought to civilize.

PAGE 170.

6. *Antaka* is called a *Rajarshi*, whom the *Asuras* threw into a pond or a well.

Of *Bhujyu*, the son of the *Raja Tugra*, we shall hear again rather more in detail; the tradition is remarkable. *Bhujyu* had embarked on a maritime expedition against the enemies of his father, but encountered a storm, in which his vessel was lost; he was saved, and brought back to his father by the intervention of the *Ashwins*.

KARKANDHU AND VAYYA.—These are said to be *Asuras* whom the *Ashwins* extricated from misfortunes; but for the latter, see I. 10. 4. 6.

7. SHUCHANI.—No account is given of this person.

ATRI.—*Atri*, the patriarch, was thrown, it is said, by the *Asuras* into a cave with a hundred doors, at all of which fires of chaff were kindled: they were extinguished with cold water by the *Ashwins*; or, according to *Yaska*, *Atri* is here a name of *Agni*, the eater (*attri*) of clarified butter, but whose appetite, or intensity, being checked by the heat of the sun in the hot weather, was renovated by the rain sent down by the *Ashwins*.

PRISHNIGU AND PURUKUTSA.—We have no particulars of these, except that *Prishnigu* is so named from his possessing brindled cows (*prishnayo gavo yasya*).

8. *Paravrij* is called a *Rishi;* so are *Rijrashwa* and *Shrona*. The first is named without any epithet in the text; instead of the second, we have *Prandha*, the totally blind, and *Shrona* is not called a cripple, but is said to have been made to walk. The Scholiast supplies the details.

THE QUAIL.—*Varttika*, the commentary calls a bird like a sparrow; the ordinary sense is 'quail'.

9. *Vasishtha* is well known, but in what manner he was assisted by the *Ashwins* does not appear; of the three others named in the text, it is only said that they were *Rishis*.

10. The story of *Vishpala* is subsequently more fully alluded to; she was the wife a *Khela*, the son of *Agastya*. *Vasha* and *Ashwa* are called *Rishis*.

PAGE 171.

11. *Dirghashravas* was the son of *Dirghatamas*, and therefore a *Rishi*; but, in a time of famine, he followed trade, to obtain a livelihood, hence he is termed a *Vanik*, a merchant; as the son of *Ushij*, he should be the same as *Kakshivat* (see note on I. 5. 1. 1), but the text treats them, apparently, as distinct.

12. *Trishoka* is called a *Rishi*, the son of *Kanwa*. These holy persons were much exposed, apparently, to cattle-stealing.

13. *Mandhatri* is called a *Rishi*, but a *Rajarshi*, a royal sage, is intended, as *Mandhatri* is a celebrated prince of the solar dynasty (*Vishnu Pur.*, 363); his regal character is also evident from his office (*kshaitra-patyeshu*); the derivative of *kshetrapati*, the lord, either of fields or of the earth.

BHARADWAJA.—Here we have also a name well known in *Pauranik* tradition (*Vishnu Purana*, 449, and n. 15). He is termed in the text, *Vipra*, usually intending a Brahman, but here explained *medhavin*, wise.

14. *Divodasa* is a king well known in the *Paurunik* traditions (*Vishnu Purana*, 407); but no notice there occurs of his war with the *Asura*, *Shambara*, whom we have elsewhere seen destroyed by *Indra* (I. 10. 4. 4), in defence, it is also said (I. 10. 1. 6), of this prince, or, as he is there named, *Atithigwa*, the cherisher of guests (*atithi*), which is here employed as an epithet.

TRASADASYU.—The son of *Purukutsa*, according to the Scholiast, concurring, in this respect, with the *Vishnu Purana*, p. 371.

15. *Vamra* is called a *Rishi*, the son of *Vikhanas*; the text calls him *Vipipanam*, drinking much and variously, which the Scholiast explains, drinking, especially earthly moisture, or dew, *parthivam rasam*. (See note on I. 10. 1. 9.) Of *Kali* no more is said than that he was a *Rishi*, nor of *Prithi* than that he was a *Rajarshi*.

16. The second and third names have occurred before, the first is called a *Rishi*: the text has only, "You wished them to go" (*gatum ishathuh*); the Scholiast adds, "out of evil or danger". *Manu* is here called a *Rajarshi*, whom the *Ashwins* extricated from want, by teaching him the art of sowing the seeds of barley and other grains. *Syumarashmi* is styled a *Rishi*.

PAGE 172.

17. *Patharvan* is merely called a *Rajarshi*. *Sharyata* is probably intended for *Sharyati*, the fourth son of *Vaivuswata Manu* (*Vishnu Purana*, pp. 354, 358), and the same prince is no doubt meant in a former passage (I. 10. 1. 12) by *Sharyata*, which may be an epithet of *yajna*, sacrifice, understood,—the sacrifice of *Sharyati*,—rather than a patronymic, although there rendered as a proper name, upon the authority of *Sayana*.

"Of the race of *Bhrigu*," applies, also, to *Chyavana*, not to *Sharyati*. (See note on I. 10. 1. 12.)

18. TO RECOVER THE STOLEN CATTLE.—We have here attributed to the *Ashwins* a similar feat as that usually ascribed to *Indra*.

SUSTAINED MANU, ETC.—By making him aware, according to the commentary, of the grain hidden in the earth, or teaching him, in fact, agriculture.

19. The *Ashwins* were the means, it is said, of obtaining the daughter of *Purumitra* as a wife for the *Rishi Vimada*.

SUDAS.—The name of a king, the son of *Pijavana* (I. 9. 4. 6 and note thereon); both names are unknown in the *Puranas*, although we have more than one *Sudasa*; but they are sprung from other princes (*Vishnu Pur.*, pp. 330—455). A prince named *Paiyavana*, or son of *Piyavana*, is noticed by *Manu*, 8, 110.

20. *Bhujyu* has been named before (I. 16. 7. 6 and note thereon). *Adhrigu* is called a sacrificer, or immolator, along with *Chapa*, of the gods; as by the text,—*Adhrigus Chapas cha devanam shamitarau*. *Ritastubh* is called a *Rishi*.

21. *Krishanu* is enumerated by the *Taittiriyas* amongst a class called *Somapalas*, venders or providers, apparently, of the *Soma* plants; as by the text, *Hasta-Suhasta-Krishanuvah, te vah Somakrayanah*. The term occurs also amongst the synonymes of *Agni*.

Purukutsa, in the *Puranas*, is the son of *Mandhatri* and husband of *Narmada*, the river (*Vishnu Pur.*, p. 371): the text has only "of the young"; the comment supplies *Purukutsa*.

23. WORSHIPPED IN MANY RITES.—*Shatakratu*, the usual epithet of *Indra*; he to whom many rites are addressed,

or by whom many acts are performed, is here applied to the *Ashwins.*

PAGE 173.

Kutsa and *Turviti* have occurred before, although the affiliation of the former is new; of the other names, no account is given except that *Purushanti* is that of a *Rishi.*

24. *Adyutye*, in the absence of light; that is, in the last watch of the night, or that preceding the dawn, at which time, according to *Ashwalayana*, as quoted by *Sayana*, the *Ashwins* are especially to be worshipped.

1. IN LIKE MANNER AS THE NIGHT, ETC.—That is, when the sun sets, the night comes on; or it is generated by the setting of the sun, and may figuratively be termed his offspring; and, in like manner, as the precursor, night may be termed the parent, or womb, of the dawn.

2. THE PARENT OF THE SUN.—A like conceit to that of the preceding verse,—the dawn precedes, and therefore figuratively bears, or is the parent of, the sun.

PAGE 174.

4. BRILLIANT GUIDE OF THE SPEAKERS OF TRUTH.—Upon the appearance of the dawn, the animals and birds utter their *true*, or *natural*, cries.

9. AS THOU HAST CAUSED, ETC.—Fires for burnt-offerings being properly lighted at the dawn.

PAGE 175.

12. THE BEINGS HOSTILE NOW WITHDRAW.—*Rakshasas*, and other malignant spirits, vanish with the dawn.

PAGE 176.

19. MOTHER OF THE GODS.—The gods are awakened at dawn by the worship they then receive, and hence the dawn

may be said figuratively to be their parent (*Mata devanam*), and in that character she is the enemy, or rival, of *Aditi*, who is their mother.

1. We have a repetition here of the usual etymologies of *Rudra*, with some additions: He causes all to weep (*rodayati*) at the end of the world; or *rut* may signify 'pain,'—the pain of living, which he drives away (*dravayati*); or *rut* may mean 'word,' or 'text,' or the *upanishads* of the *Vedas*, by which he is approached, or propitiated (*druyate*); or *rut* may mean 'holy or divine speech,' or 'wisdom,' which he confers (*rati*) upon his worshippers; or *rut* may mean 'darkness,' that which invests or obstructs (*runaddhi*) all things, and which he dissipates (*vrinati*); or again, it is said, that while the gods were engaged in battle with the *Asuras*, *Rudra*, identified with *Agni*, came and stole their treasure; after conquering the enemy, the gods searched for the stolen wealth, and recovered it from the thief, who wept (*arudat*), and *Agni* was thence called *Rudra*.

PAGE 177.

WITH BRAIDED HAIR.—*Kapardine*, from *Kaparda*, of which one meaning is, the *jata*, or braided hair, of *Shiva*, whence the Scholiast gives, as its equivalent, *jatilaya*. This looks very like a recognition of *Shiva* in the person of *Rudra*; it is not easy to suggest any other interpretation, unless the term be an interpolation.

THE DESTROYER OF HEROES.—*Kshayad viraya*, in whom heroes (*vira*) perish (*vinashyanti*); or it may mean, of whom the imperial (*kshayantah praptaishwaryah*) heroes (that is, the *Maruts*) are the sons. The epithet is repeated in the following verses.

4. THE ACCOMPLISHER OF SACRIFICES.—*Yajnasadham*,

i.e., *sadhayitaram*, he who makes the sacrifice well-desired, or perfect (*swishtam*, or *su ishtam*).

THE TORTUOUS.—*Vanku*, he who goes crookedly; what is meant by this is not explained.

5. HIM WHO HAS EXCELLENT FOOD.—The phrase is *Varaha*, literally, a boar, and one who has a hard body, like a boar's, may be intended; but the Scholiast prefers considering it as an abbreviation of *varahara*, from *vara*, good, and *ahara*, food.

6. RUDRA, THE FATHER OF THE MARUTS.—The paternity of *Rudra*, with respect to the *Maruts*, is thus accounted for by the Scholiast: "After their birth from *Diti*, under the circumstances told in the *Puranas* (*Vishnu Purana*, p. 152), they were beheld in deep affliction by *Shiva* and *Parvati* as they were passing sportively along; the latter said to the former, 'If you love me, transform these lumps of flesh into boys'. *Mahesha* accordingly made them boys of like form, like age, and similarly accoutred, and gave them to *Parvati*, as her sons, whence they are called the sons of *Rudra*." The *Nitimanjari* adds other legends; one, that *Parvati*, hearing the lamentations of *Diti*, entreated *Shiva* to give the shapeless births, forms, telling them not to weep (*ma rodih*): another, that he actually begot them, in the form of a bull, on *Prithivi*, the earth, as a cow. These stories are evidently fictions of a much later era than that of the *Vedas*, being borrowed, if not fabricated, from the *Tantras*, and may be set aside, without hesitation, as utterly failing to explain the meaning of those passages in the *Vedas* which call the *Maruts* the sons of *Rudra*.

PAGE 178.

1. AGNI.—Or *Chakshus* may mean 'the enlightener'. *Mitra*, *Varuna*, and *Agni* are said to be typical of the world, or of the seasons, perhaps, over which they preside.

Atma jagatah, the soul of the world ; from his pervading and animating all things ; or *jagatah* may be rendered, 'of what is moveable'; it is followed by *tasthushah,*—of that which is fixed. The sun is the cause of all effects, whether moveable or immoveable (*sa hi sarvasya sthavarajangamatmakasya karyavargasya karanam*).

PAGE 179.

2. AGES.—*Yugani,* which may also be rendered, 'yokes for ploughs'; for, at this season (dawn), men seeking to propitiate the gods by the profit which agriculture yields, equip their ploughs, or engage in the labours of the field.

4. DIFFUSED UPON THE UNFINISHED TASK.—*Madhya kartor-vitatam,* spread in the middle of the affair ; that is, the cultivator, or artisan, desists from his labour, although unfinished, upon the setting of the sun.

5. *Mitra* and *Varuna* are used, according to the commentary, by metonymy, for the world.

HIS RAYS.—*Haritah,* which may mean also his horses.

PAGE 180.

1. VIMADA.—See note on I. 16. 7. 19. The story told by the Scholiast is, that *Vimada,* having won his bride at a *Swayamvara,* or choice of a husband by a princess, was stopped on his way home by his unsuccessful competitors, when the *Ashwins* came to his succour, and placed the bride in their chariot, repulsed the assailants, and carried the damsel to the residence of the prince.

2. THE ASS.—An ass (*rasabha*) given by *Prajapati.* The chariot of the *Ashwins* is drawn by two asses (*rasabhavashwinoh*)—*Nighantu,* 1, 14 ; or it may mean, "one going swiftly," and the rest of the passage, "obtained precedence for the *Ashwins* over other gods in the oblation, through his mastering the stanzas declared by *Prajapati*".

3. TUGRA.—See note on I. 16. 7. 6. *Tugra*, it is said, was a great friend of the *Ashwins:* being much annoyed by enemies residing in a different island, he sent his son *Bhujyu* against them, with an army on board ship; after sailing some distance, the vessel foundered in a gale; *Bhujyu* applied to the *Ashwins*, who brought him and his troops back in their own ships, in three days' time, as appears from this and the two following stanzas.

4. This is a rather unintelligible account of a sea voyage, although the words of the text do not admit of any other rendering.

5. A HUNDRED-OARED SHIP.—*Shataritram navam*, a ship with a hundred, that is, with many, oars. This stanza is consistent with the first of the triad.

6. *Pedu*, it is said, was a certain *Rajarshi*, who worshipped the *Ashwins;* they therefore gave him a white horse, through the possession of which he was always victorious over his enemies.

7. *Pajras* is another name for *Angirasas*, in which race *Kakshivat* was born.

YOU FILLED, ETC.—No account of the occasion of this miracle is given.

PAGE 181.

9. WATER ISSUED, ETC.—This has been elsewhere related of the *Maruts* (I. 14. 1. 10). The manner in which the well was presented to *Gotama* is somewhat obscurely described.

10. The restoration of the ascetic *Chyavana* to youth and beauty is related in several *Puranas;* following, probably, the *Mahabharata, Vana Parva*, he is there called the son of *Bhrigu*, and was engaged in penance near the *Narmada* river until the white ants constructed their nests round his body, and left only his eyes visible. *Sukanya*, the daughter of King

Sharyati, having come to the place, and seeing two bright spots in what seemed to be an ant-hill, pierced them with a stick; the sage visited the offence upon *Sharyati* and his attendants, and was appeased only by the promise of the king to give him his daughter in marriage. Subsequently, the *Ashwins*, coming to his hermitage, compassionated *Sukanya's* union with so old and ugly a husband as *Chyavana*, and, having made trial of her fidelity, bestowed on the sage a similar condition of youth and beauty to their own. This story does not seem to be the same, however, as that of the text, in which no allusion occurs to *Sukanya*, and the transformation of *Chyavana* precedes his matrimonial connection. He is termed *jahita* in the text; properly, abandoned; that is, according to the Scholiast, by sons, and others (*putràdibhih parityakta*); but it may denote, perhaps, merely his solitary condition as an ascetic. In return for their friendly office, *Chyavana* compelled *Indra* to assent to the *Ashwins*, receiving at sacrifices a share of the *Soma* libation, which is not noticed in the text.

11. VISIBLE TO TRAVELLERS.—See I. 16. 7. 5; for "well," we have only *darshatat* in the text,—that which was to be seen by thirsty travellers, according to the commentary.

12. We have here rather obscure allusions to a legend which was probably afterwards modified by the *Puranas*, in which the name also occurs as *Dadhicha* (see also note on I. 13. 11. 13). In the *Mahabharata*, *Vana Parva*, Vol. i, it is merely related, that the gods, being oppressed by the *Kalakeya Asuras*, solicited from the sage *Dadhicha* his bones, which he gave them, and from which *Twashtri* fabricated the thunderbolt with which *Indra* slew *Vritra* and routed the *Asuras*. The legend of the text differs from this: *Indra*, having taught the sciences called *Pravargya vidya* and *Madhu-vidya* to

Dadhyanch, threatened that he would cut off his head if ever he taught them to any one else; the *Ashwins* prevailed upon him, nevertheless, to teach them the prohibited knowledge, and, to evade *Indra's* threat, took off the head of the sage, replacing it by that of a horse; *Indra*, apprized of *Dadhyanch's* breach of faith, struck off his equine head with the thunderbolt; on which the *Ashwins* restored to him his own. The *Pravargya vidya* is said to imply certain verses of the *Rik*, *Yajur*, and *Sama Vedas*, and the *Madhu-vidya* the *Brahmana*.

13. *Vadhrimati* was the wife of a certain *Rajarshi*, who was impotent. The *Ashwins*, propitiated by her prayers, gave her a son.

14. THE DOG.—*Vrika*, more usually a wolf, but here said to be synonymous with *shwan*, a dog; it is elsewhere termed by the commentary *aranya-shwan*, a forest, or wild dog. *Yaska* interprets it figuratively, and renders *Vrika* by *Aditya*, the sun, from whose grasp, or overpowering radiance, the *Ashwins* are said to have rescued the dawn, upon her appeal to them.

PAGE 182.

15. See I. 16. 7. 10. The story is here more fully detailed in the text; it is only added in the notes, that *Khela* was a king, of whom *Agastya* was the *Purohita*, and it was through his prayers that the *Ashwins* gave *Vishpala* an iron leg.

16. *Rijrashwa* was one of the sons of *Vrishagir* (see I. 15. 7. 17); his blindness has been previously alluded to (I. 16. 7. 8), but here we have the story in detail.

A SHE-WOLF.---The *Vriki* was one of the asses of the *Ashwins* in disguise, to test his charitable disposition; but, as he exacted the sheep from the people, his father was angry, and caused him to lose his eyesight, which the *Ashwins* restored to him.

17. *Surya*, it is related, was desirous of giving his daughter *Surya* to *Soma*, but all the gods desired her as a wife ; they agreed that he who should first reach the sun, as a goal, should wed the damsel. The *Ashwins* were victorious, and *Surya*, well pleased by their success, rushed immediately into their chariot.

18. THE BULL AND THE PORPOISE.—The *Vrishabha* and the *Shinshumara*. The commentator calls the latter *graha*, which is properly an alligator ; but the *Shishumara*, as it is usually read, is everywhere else considered to be a name of the Gangetic porpoise : they were yoked to the car of the *Ashwins*, the comment says, to display their power.

19. THE FAMILY OF JAHNU.—*Jahnāvī*, not *Jāhnavī* ; it is here considered as an adjective to *praja*, progeny (*Jahnoh prajam*). *Jahnu* is called a *Maharshi ;* he is a prince of the lunar dynasty in the *Puranas*. (*Vishnu Purana*, p. 398.)

20. JAHUSHA.—The name of a certain king ; we have nothing relating to him, beyond what is stated in the text.

21. *Vashu*, a *Rishi*, it is said, received daily presents to the number of one thousand. (See I. 16. 7. 10.)

PAGE 183.

We have a *Prithushravas* amongst the *Puaranik* princes, but nothing particular is recorded of him. (*Vishnu Purana*, p. 420.)

22. Of *Shara*, called *Architka*, or the son of *Richitka*, nothing is detailed.

SHAYU.—See I. 16. 7. 16.

23. We have no particulars of *Krishna*, *Vishwaka*, and *Vishnapu*, except their being *Rishis*.

24. REBHA.—See I. 16. 7. 5.

PAGE 184.

7. *Ghosha* was the daughter of *Kakshivat;* she was a leper, and therefore unfit to be married; but, when advanced in years, she prayed to the *Ashwins,* who healed her leprosy and restored her to youth and beauty, so that she obtained a husband.

8. *Shyava,* a *Rishi,* had the black leprosy, but was cured of it by the *Ashwins,* and consequently married.

The blindness of *Kanwa* is not adverted to in any of his hymns hitherto met with.

The son of *Nrishad* is unnamed; he is termed a *Rishi.*

PAGE 185.

11. THE SON OF THE JAR.—We have only "son" (*sunu*); the Scholiast adds, *Kumbhat prasuta,* that is, *Agastya;* so, again, the text gives only *vipraya,* which the commentary amplifies by *Bharadwajaya rishaye.*

12. *Ushanas,* the son of *Kavi.*

14. WITH SWIFT SHIPS.—See I. 16. 7. 5. For swift, we have *vibhih,* to which the Scholiast adds, *naubhih,* ships.

16. VISHWANCH.—*Vishwanch* is called an *Asura;* the text says, "whose son you killed with poison"; the commentator explains this to imply a poisoned arrow.

PAGE 186.

20. It is only said of *Purumitra,* that he was a certain *Raja.*

21. UPON THE ARYA.—*Aryaya;* the Scholiast explains this, *vidushe,* to the sage, that is, to, or upon, *Manu;* but the previous occurrence of *Dasyu* appears to warrant the understanding of *Arya* as its contrast, and to treat it as a national appellative. It may also be observed, that the text

has *Manusha*, which the Scholiast says is here a synonyme of *Manu*, but which more usually designates *man*.

22. *Twashtri* is here considered synonymous with *Indra;* the knowledge was *kakshyam vam*,—a girdle to you both; strengthening them to perform religious rites.

PAGE 187.

24. SHYAVA.—He was cut into three pieces by the *Asuras*, it is said, which were reunited into one by the *Ashwins*.

PAGE 188.

5. In this, and most of the following verses, we have allusions to the same persons and incidents as have been previously noticed, in most instances, repeatedly, but in general, in this hymn, more summarily.

PAGE 189.

2. URJANI.—See I. 17. 1. 17, where she is named *Surya*.

PAGE 190.

7. THE SAGE.—The text does not name him; the Scholiast calls him *Vamadeva*, but nothing further is said of him than that he invoked the aid of the *Ashwins*, whilst yet in his mother's womb.

8. This refers, it is said, to the story of *Bhujyu*, whom his father, *Tugra*, had abandoned, or rather, perhaps, was unable to succour.

PAGE 191.

4. IMMATURE.—*Pakya*, to be ripened; not yet mature in wisdom (*paktavyaprajnanan*).

5. GHOSHA.—Who is called by the Scholiast, *Suhasti*.

6. BLIND MAN.—*Rijrashwa*.

PAGE 192.

2. *Indra* is here identified with the sun.

Indra, in sport, is said to have made a mare bring forth a calf.

PAGE 193.

4. THE THREEFOLD CREST.—Elevated as a triple crest in the three worlds.

5. THE MILCH-COW.—That is, the clarified butter of the oblations, from which the nutriment of all things proceeds, for the oblation ascends to the sun, by whom rain is engendered, from which springs corn, the support of living beings; when this has been done, *Indra* opens the doors of the cave, and rescues the cattle, as described in the preceding verse, with which this is connected.

7. HATCHET.—*Vanadhiti,* the instrument that is to be applied to the forest, to cut down the trees.

Pari rodhana goh. The phrase is rather elliptical, and there is no verb; the Scholiast interprets it, *pasho rodhanaya yupe niyojanaya, pari samartho bhavati,*—the priest, the *adhwaryu,* is competent for the attachment of the animal to the stake; or the whole passage may be differently rendered, *vanadhiti* being interpreted 'a collection of water' (*vana*), that is, a body of clouds (*meghamala*); when this is ready for its office of raining, then *Indra,* being in the firmament, is able to remove any impediment to the shower, *goh* being also rendered 'water,' or 'rain'.

YOU SHINE UPON, ETC.—*Indra* being the same with the sun.

UPON THE MAN WHO GOES, ETC.—The phraseology is here very elliptical and obscure, the whole being merely *anarvishe pashwishe turaya;* being literally, "to the carman, to the cattle-driver, to the quick," without any verb; the Scholiast therefore supplies the connection, *abhimatam sidhyet,*—his wish may succeed, and amplifies, or translates, *anarvishe,* carman, as "he who goes to fetch fuel from the wood, in his

cart"; *pashwishe*, the driver of cattle, and *turaya*, the active, or quick, *gopala*, or shepherd.

9. BROUGHT BY RIBHU FROM HEAVEN.—*Divo anitam Ribhwa.* The Scholiast considers the latter to be the same as *Twashtra*, by *Twashtri.* No doubt *Twashtri* is most usually considered to be the fabricator of *Indra's* thunderbolt; but we have had it before stated that the thunderbolt was brought to *Indra* by *Ribhu.*

DIDST ENCOMPASS HIM WITH, ETC.—This is most probably allegorical, if it have any meaning at all; *Shushna* is 'drought', and this *Indra* removes, for the benefit of his worshippers, by many drops of rain.

PAGE 194.

12. WHICH INSPIRING WEAPON, ETC.—This is an unusual attribution to *Ushanas*, and rather incompatible with the statement of its having been the gift of *Ribhu.*

13. SURA.—*Sura*, that is, *Indra* as the sun.

Etasha is said to be the name of one of the horses of the sun. The word occurs in the *Aitareya Brahmana* as that of a *Rishi.*

NINETY RIVERS.—*Navyanam*, of navigable rivers, or of such as must be crossed by a boat.

END OF THE FIRST ASHTAKA.

CORRECTION.

On page 194 in the last line, for *Mandala* read *Ashtaka*.

INDEX OF NAMES.

(Occurring in the Text and Notes of this Volume.)

INDEX OF THE HYMNS (*SUKTAS*).